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Siam.

EXTRACTS FROM THE JOURNAL OF DOCT. BRADLEY.

PORTIONS of the journal of Doct. Bradley while on the voyage from Bangkok to Chantaboon, and while in the latter city, were inserted at pp. 326—333 of the number for September. It was also mentioned that he returned to Bangkok on the 21st of December. The extracts from the journal which follow relate to the voyage from Chantaboon to Bangkok, and his labors after his arrival at the latter city.

Availing himself of the advantages afforded by his voyages along the coast and his intercourse with intelligent natives, he constructed and forwarded the map inserted on the following page, embracing the country on the banks of the Meinam river, from Bangkok to its mouth, together with the islands and main-land along the eastern shore of the gulf of Siam, from the mouth of the Meinam to that of the Chantaboon river, and the country bordering on the latter as high as the city of the same name. Doct. Bradley represents the banks of the rivers as being generally very densely populated, and much of the country as in a high state of cultivation. The islands along the eastern coast of the gulf are numerous, many of them masses of rock, precipitous and extremely wild and romantic in their appearance. High mountain ridges, dark forests, open fields, and scattered villages, give to the main land the aspect of varied and picturesque beauty.

December 14, 1835. This evening finds me on board a small junk lying at anchor at the mouth of Chantaboon river, having a tolerably comfortable berth in company with the brother-in-law of Coon Sit. I regard it as a merciful providence that I am allowed to have so decent and honorable a companion homeward. His presence will do much to restrain the barbarians of the crew, and will, I trust, secure for me respectful and attentive treatment.

We have in tow an elegant boat, designed probably for some one of the nobles at Bangkok. It was manufactured at Semetgaum. The Siamese possess superior skill in making these boats. They have the very best materials that the world can afford for such purposes. The boats consist generally of but one piece. A large tree is taken and scooped out in the form of a trough. By some process, I know not what, the sides are then sprung outward, which draws the extremities into a beautiful curve upward. After this is done, the boat is admirably worked and trimmed. The one we have in tow is about sixty feet in length and five in breadth. Compared with many, it is quite small. I have seen not a few that were nearly a hundred feet long, and from six to eight feet wide, made in the way I have above described.

16. Found as I awoke this morning that we were passing between Coh Semet and Sem Yah. After we passed this, our course lay west northwest to another cape called Sah Wa Larn. The wind has been favorable but light. Becalmed in the heat of the day four hours or more. The heat was excessively oppressive. No shade on deck and my cabin a small place, not large enough to admit of my

standing upright. Our vessel has been rowed much of the afternoon for the want of wind. Cast anchor just at evening a little east of Sah Wa Larn, having made less than twenty miles during the day. The coast about Lem Sing is very picturesque. West of this, till you come to Sah Wa Larn, it is uniformly level. The land appears to be entirely uncultivated. The forests are composed of large timber, their tops presenting a very uniform surface. I have much cause for gratitude to God that I find in my companion, Soot Chin Dah, a very attentive friend. He is desirous to render me all the assistance he can in acquiring the Siamese language; in which I hope I am making some proficiency by engaging with him in conversation. I am also much gratified to notice the respect which all on board manifest for me.

17. Found myself in the midst of most charming scenery as I awoke this morning. We were at anchor between Coh Arat and Coh Yai. The distance from one to the other was about one mile. Arat is a small island rising very abruptly many hundred feet above the sea. At the very top is a rock of a conical form, which seems on the point of rolling down with a tremendous crash into the sea. Coh Yai is a much larger island, and hence its name. A little before us was the cape of Samasarn, shielded against the sea by immense white rocks. Just as the sun was rising Soot Chin Dah, invited me to accompany him to Coh Yai for a morning exercise. Our fine boat was manned with nineteen men, and we went off in princely style. We coasted some distance and then landed; whence we walked a long way, first on a sandy beach, and then among rocks composed of marine shells, interlaid with coral and shells of infinite variety. The land was all one unbroken jungle. Much of the small timber was of a thorny kind, which seemed to bid defiance to human invasion. Our men were chiefly engaged in picking up shells suitable for gambling purposes. On our return we touched at Arat, where I amused myself a little time in climbing around craggy and stupendous rocks. After two hours we returned to our junk well prepared for our breakfast. The hired cook, which Luang Nai Sit had the goodness to provide for me, had my food all ready, consisting of a broiled chicken, salt and fresh eggs, and rice with tea. Soot Chin Dah eats by himself, sometimes in one place and sometimes in another. His

food is very neatly served for him in a circular wooden tray. It is prepared by a Portuguese cook, and served by his inferior brother. When he is done eating, his brother, serang, assistant serang, and cook eat of the remainder, sitting on the deck. They use neither knife, fork, nor spoon. Their fingers serve the purposes of these instruments. The helmsman and his mate, who are masters of the junk and country-born Portuguese, eat by themselves in the style of the Siamese. The crew clan together in eating according to their nameless distinctions. Their main dependence is rice and fish. The former they eat out of the bark of a plantain tree rolled up at the sides and one end in the shape of a scoop shovel, or out of a most filthy looking basket or cocoa-nut shell. There are three females on board who eat in the hold, where they remain almost constantly from morning to night. In the evening they come out to enjoy the fresh air, and have a most voluble chat with the men.

About noon we anchored close to the shore of Sem Poo Chow, which is an abrupt and lofty promontory. Here three wild hogs made their appearance. Having looked upon us a few minutes they disappeared. It seemed wonderful that they could inhabit such a bluff for a misstep would plunge them into the abyss below.

19. Our stupid captain has just ordered the anchor to be dropped, probably for the night. We are on the bar at the mouth of the Meinam river, eight or ten miles from Packnam. Have had a good view of every mile of the coast along which we have passed to-day. And I may with little qualification say the same of all the coast between this and Chantaboon. The country about Bungplahsoi and Seemaracha I have before described. The coast north of Bungplahsoi is low, without so much as a rock or hill to break the evenness of the jungle. I saw distinctly the entrance of Bungpachong river. Its mouth appears as large as that of the Meinam. Have spent much of this day in finishing charts of Chantaboon and the coast from thence to Packnam. I hope this may be in some way of service to the cause of my Redeemer.

20. I had the pleasure last evening of giving a copy of the gospel by Matthew to prince Soot Chin Dah. It was the only copy I had, and one that I had designed to keep. He received it with gratitude, and said he would read it through. To my great joy I saw that it

riveted his attention. I awoke in the night and found him lying on his bed with a candle in one hand and this portion of God's word in the other, reading as though he had caught a ray from eternity. I could not but feel that the Holy Spirit was present, and I invoked his special power and grace to lead this deluded prince to the Lamb of God.

Evening. I left the junk on the bar at eleven o'clock, A. M., and came to Packnam in a small boat. At this place I was received on board Soot Chin Dah's *ruak sampoon* and came in company with him to Bankok.

22. Was called very early this morning to visit Yah Pi No Rit, a man high in authority. He had heard of my return from Chantaboon and wished for my advice concerning a disease in his limbs which had been of twenty years standing. Being a stranger to him, he dared not intrust both limbs to my care at once, and requested the privilege of waiting a little time to see what I could do with the one which was least affected. I yielded to his wishes, being quite confident he would be prepared in a day or two to give me the care of both limbs. He was very condescending and pleasant in his deportment.

23. The Chowcoon, whose case I mentioned yesterday, was heartily willing this morning when I visited him to give me the entire charge of his disease. The limb which I dressed was much better, while the other was very painful and had given him much trouble through the night. Thus God is giving me favor with this prince.

Soot Chin Dah, the nobleman in company with whom I returned from Chantaboon, has made me a visit to-day. By his request I accompanied him to his dwelling to take under my surgical care his only son who had been afflicted three years with a severe cutaneous disease. His father told me that the Siamese doctors could not cure it.

24. Chowcoon received me this morning with much gratitude. He was highly pleased with my treatment of his complaint, and presented me with a quantity of pumaloes, cocoa-nuts, and plantains, as a small token of his thankfulness.

30. To-day he sent a messenger to inform me that he was cured, thanking me for my services, and requesting my attendance in the future, if he should need

Brooma.

EXTRACTS FROM THE JOURNAL OF MR. POWERS.

Professed Friendship and Actual Hostility of the Vartabed—Earthquake.

October 6, 1835. Removed to-day to the Armenian part of the city, one mile from Mr. Schneider. In taking this step we followed what appeared to us all to be the direction of Providence. We feel peculiarly grateful to the God of all mercies for his tender care over us the past year, and for permitting us at length to sit down together in "our own hired house," and among the people whom, for the present at least, we may regard as our specific charge.

10. In company with Mr. Schneider I this afternoon visited the Armenian vartabed. He was seated on a sofa, in one corner of a spacious room, which composes a part of what may not improperly be called the parsonage house. He received us with much civility and apparent cordiality, gave me a welcome to his part of the city. He conversed freely and appeared pleasant; said he should be glad to do more for schools, etc., but the people were afraid. The next generation, he said, would encourage the general establishment of schools. With how much sincerity he made these remarks may be judged of from the fact, that a flourishing Lancasterian school, which was early established by Mr. Schneider, was put down through his influence. The building which he occupies is new, large, and well finished and furnished. An ascent of a few steps from the outer door introduces you to a spacious court, within which is a fine fountain of water playing delightfully, and adding much to the comfort and beauty of the apartment. Around this court is a suite of fine rooms, eight or more in number, some of which are large and furnished on three sides with costly sofas. In his receiving room is his library, consisting of some eighty or a hundred volumes. The building itself is most pleasantly situated, and commands a good view of the city and plains below. In passing through the court to show us the several apartments, a man entered and kissed the vartabed's hand. When we had passed from his presence, the vartabed said to us, with a very significant smile, "Such is the custom."

Probably not less than ten thousand Armenians in this city look up to this man as their spiritual guide. In taking my leave of him, I could not but feel deeply for his soul, and my heart's desire is that he may become indeed a guide to those who sit in darkness.

11. Worshipped to-day, in the morning at Mr. Schneider's, and in the afternoon had a bible-class at our new residence; after which the mission family, four of us, commemorated Christ's dying love at his table. Though our number was small, we felt our hearts drawn nearer each other, and nearer to Christ our Head.

Learned through a friend that our removal to this part of the city has excited much attention among the people. In a social party last evening, where a priest was present, many inquiries were made respecting us, the missionaries, which were answered by one who has always befriended the mission. One question was, whether these men keep fasts? To which it was replied, "They do keep some fasts among themselves, but not those of our church; nor are they confined to particular days, or obliged to keep any at all. They regard it as optional to observe fasts or not, as they do not find it required in the Bible." "What!" says the priest in surprise, "are we not required in the Bible to keep fasts?" "Why," replies the other, "I once examined the Bible to see, but I could find nothing to countenance the usages of our church on this subject."

14. Heard to-day that that same vartabed who appeared so friendly to us in our call on Saturday, inquired on the next day of one of the head-men, if he knew that one of the Americans (missionaries) had taken a house among them? "No," replied the head-man. "Well," said he, "it is a fact; they have come into the very midst of us, and it is our fault too; if I had known of it, they should not have had a house here." "Why?" replies the man, "what have they done—why not let them have a house here?" "Aye, these men, I have known them of old; their object is to proselyte; they are spreading themselves over the face of the earth to build up their church. *I know them.*" The head-man, like another Gamaliel, replied, "I have known no evil of these men; so long as they conduct themselves peaceably, let us not disturb them; when they begin to do any mischief, there will be time enough to see to them."

24. We had just seated ourselves at dinner to-day, when a child brought to us a cake of sweetened bread from a distinguished Armenian, who has once called on us, in token of friendship. This is the fortieth day since the death of his father; and in accordance with an established custom among Armenians of distinction, he has sent a similar cake to three classes of persons, viz. particular friends, the priests, and the poor. In which of these classes to rank ourselves, we should have been in doubt, had it not been for the accompanying message, "Since the missionary is, in character a friend, in office a priest, and in condition poor." The object of this custom undoubtedly is to secure the prayers of many in behalf of the dead; for whom also prayers are read in the church this evening.

Nov. 3. This morning, while engaged in our devotions, and having sung two lines of the hymn,

"Father whate'er of earthly bliss,
Thy sovereign will denies,"

we perceived our house about us rocking from an earthquake. Its vibrations continued for perhaps half a minute, and with such force as instantly to stop our devotions, and to excite a peculiar solemnity in our minds; partly, doubtless, in consequence of having recently heard of an awful catastrophe of this nature in the interior.

9. Our baker failed to bring us our bread as usual this morning. On inquiry we learned, that last night he "married a wife, and therefore could not come." Accordingly all business must be relinquished. Not one of his hundred customers was supplied, and the four succeeding days were devoted exclusively to the appropriate nuptial ceremonies and festivities. Similar illustrations of passages of Scripture we often meet with. The wedding procession, with lamps and torches, often passes our windows "at midnight."

Dec. 20. Soon after our removal to this part of the city we were visited by two teachers from the Armenian school. They requested me to teach them English. I have been informed to-day that the vartabed, becoming acquainted with the fact, summoned the young men to appear before his highness, together with the whole body of priests and tchorbadgis, or head-men, to answer for their misdemeanor. They were inquired of as to what the American said, etc., but not finding anything whereof they might ac-

cuse either him or them, they straightly charged them and let them go. So much for his welcoming me to this part of the city. In fact, he is making every effort to oppose us and our work, and to close every door of usefulness against us.

Jan. 3, 1836. Attended Mr. Schneider's German exercise at Mr. F.'s. This exercise is chiefly for the benefit of Mr. F. and a Mr. and Mrs. D. pious German Jews, who have very recently come to the city, and reside in Mr. F.'s house. Mr. D. is in the last stage of consumption. The Lord's supper was administered on his account. He appears happy and in a good measure prepared for death.

Inclendency of the Winter—Armenian Christmas and Lent.

9. For several weeks past the weather for this country has been unusually cold and severe. The snow has fallen to a great depth. Although the mercury has not fallen lower than fourteen degrees above zero in Fahrenheit, yet these people are so unprepared for a winter, that the poorer classes have suffered extremely. It is said that several individuals have died for want of fuel and clothing. Their houses themselves are poor, destitute of fire-places, and warmed only by a pot of coals. The heavy snows here cut off the supply of coal from the neighboring villages. The butchers, moreover, have been brought into great distress. The multitudes of sheep in their possession can no longer graze abroad, and their owners having no fodder for them, they are likely to perish on their hands. In this dilemma, the butchers have delivered up their sheep, many thousands, to the governor of the city, by whose order they have been distributed among the inhabitants, willing or unwilling, to each family, one; to every two or three shopkeepers, as the case might be, one; the price of each being fixed by the governor at fifty piastres, be it good or bad. Such a season has not been known before for forty years. In these circumstances, we cannot shut up our bowels of compassion and say to the perishing or suffering about us, "Be ye warmed and be ye filled." It is afflicting to see their distresses and their gratitude when relieved. I one day gave a small basket of coal to a man who had a wife and three children, but nothing to keep them warm; he expressed his gratitude to my no little confusion by kissing my foot.

18. Christmas, according to the Armenians. Last evening at ten o'clock the Armenian church was filled to overflowing, when religious exercises commenced and continued till the dawn of this morning. To-day and the two following days are feast days; the shops are closed; though to meet this exigency they did not hesitate to open their shops on Sunday afternoon.

22. To-day the young Armenian in our employ, as assistant in secular affairs and teacher in Turkish, has left us. For some time he has been becoming more and more lax, inattentive to our business, and irregular in his habits. We have recently detected him in a course of falsehood and dishonesty, for which even we were hardly prepared, though often cautioned against putting confidence in the man. As the only condition on which he would stay was *to do in future as he had done*, he had permission, of course, to leave forthwith.

Feb. 19. Called on a neighbor, a merchant, at his shop. Found him reading the Psalms of David; but alas, he has no sympathy with the pious sentiments of that man of God. Found another engaged in learning to read and write the Turkish. He speaks the Turkish well; but, like the mass of the people, he is unable to read or write it. He writes the Armenian. A new work on geography, in Turkish, has just been printed, and a desire to profit by it has induced this man to learn the Turkish character. The light of science is dawning on this dark province of Satan's empire. With it may the Sun of Righteousness arise with healing in his wings. In the evening, together with Mrs. Powers, called on a friend who is brother to the Armenian patriarch of Constantinople. After an hour spent in conversation, the family sung several of their tunes, which, though they strike the ear of an American oddly, are not wanting in solemnity. In return Mrs. P. and myself sung the Missionary Hymn.

20. An Armenian boy was recently abused by his father and ordered to leave the house. The boy sought protection in a Mussulman family. The Mussulman treated the boy kindly, and soon obtained his consent to become himself a Mussulman. As he was on the point of taking the boy to the priest, however, to have the rites of induction into the new religion performed upon him, the Armenians heard of it, and with much difficulty rescued the boy from their hands. This is no very rare occurrence. In-

deed, parents affirm that they are afraid to punish their children, lest they should in consequence turn Mussulmans.

22. To-day commences the long fast of forty-eight days among both Greeks and Armenians. The Armenian church forbids the use of all animal substance; but the use of snails, clams, and oysters is allowed by the Greeks. Several previous days are spent in feasting. The Greeks, particularly, have been employed almost entirely in eating, drinking, visiting, masquerading, attending balls, and the like.

March 4. To-day the ladies of the mission visited the harem of a distinguished Mussulman, and were much gratified with the visit. Is not the Lord preparing the way for free access to all the followers of the false prophet?

11. The vartabed is making unusual efforts to enforce a punctual and thorough observance of the ceremonies of the church upon his people. Several facts have recently been developed which show with what jealousy and suspicion he watches our every movement, and how assiduously he endeavors to counteract our influence. The king's heart is in the hand of the Lord. This is our joy and consolation.

17. An Armenian showed me a small vessel used in burning incense for the dead. It is the universal practice at sunset, every Saturday, in each house, to burn incense for the dead.—This afternoon, about five o'clock, another shock of an earthquake was felt. It was slight, but gave a tremulous motion for a minute or more to my writing-table.

April 8. The Armenians are now closing their lent. Last night, between ten and eleven o'clock, the people assembled in their church for religious exercises, which continued four hours or more, and consisted of prayers, reading all the passages in all the gospels, relating to the tragic scene of Christ's apprehension and crucifixion, (though not one in fifty understood the prayers or reading, it being in Armenian), and a sermon from the vartabed, from a fourfold text, consisting of one verse from the Psalms of David and one verse each from three of the prophets. The sermon was in Turkish and of course understood.

10. The long fast is ended. The last three days have been attended with various religious exercises. To-day, except the usual portion of time devoted to the church, all is spent in feasting and visiting. But while there is festivity in all the dwellings about us, our hearts are filled with painful solicitude for them.

They look upon us with a suspicious eye; they are exceedingly afraid of our influence; even those with whom we are most intimate are afraid to be known publicly as our friends. There is no open opposition, while many profess friendship and seem to rejoice in our coming among them; but there is a silence here that is terrible. We have felt a peculiar sympathy to-day with Jeremiah, when he exclaimed, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" It has been a sweet relief to our burdened souls to weep in secret places. The eye that looks out upon these dwellings sees nought to cheer—all is the stillness of death. It is the upward glance alone that brings relief to our bosoms. Faith seizes the promises, and with the tears of supplication, present them before God's mercy seat. We love to feel that this cause is God's; that in laboring to promote it, we are nothing and God is all in all. We love to feel that we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; yet all this thick array of hostility is powerless before Him who commanded light to shine out of darkness, and who can with infinite ease enlighten every dark dwelling in Broosa. We shall reap in due time if we faint not.

Ceylon.

LETTER FROM MR. APTHORP, DATED
MARCH 10, 1835.

Contemplated New Station at Ramnad.

Mr. Spaulding visited Ramnad during his tour on the continent, early in the year 1834, an account of which was given in the last volume of this work, p. 144. The brethren of the mission in Ceylon were induced to think it an important point for a station, especially when regarded as a connecting link between the mission in Jaffna and that in Southern India. It was, therefore, thought advisable that Mr. Apthorp should visit the place and ascertain the advantages it possessed for a missionary station.

Ramnad lies south by west from Jaffna, and is one of the nearest towns on the continent.

I set sail on the 22d of December, taking with me Alexander Henry as an interpreter, and a cook. I took with me also six hundred tracts and several copies of parts of the Scriptures. My palanquin was lashed on deck, and served for a house and a bed.

On landing at Davipatam, the port of Ramnad, at one o'clock the next day, I was met on the beach by the custom-house officer, a very respectable looking man who speaks pretty good English. He had no ashes on him and only a round yellow spot on his forehead, as a mark of his caste. He was very civil, and gave me all the assistance in his power. Davipatam is a considerable settlement ten miles from Ramnad, and is well worthy the attention of a catechist.

I arrived at Ramnad about sunset, and went directly to the house of Mr. Anstruther, the English assistant collector. He received me very kindly and entertained me during my stay. Indeed the English residents in India are almost always extremely hospitable. He is the only white man now in the place; and though he has been there only a few months, he gave me much valuable information. No census has ever been taken of Ramnad, but the population is estimated at from ten to twenty thousand, and increasing. About one third of the inhabitants are in the fort; the others are in the town about one mile distant.

The morning after my arrival I went out to view the land. I found the fort to be a large tract of ground enclosed by a stone wall thirty or forty feet high, built long since and with great labor. There was the rajah's palace, consisting of two very spacious stone buildings, a very large temple and several smaller ones, a Roman Catholic church, a small protestant church of the Tanjore mission, a large tank, and several thousand people. Much of the ground is, however, vacant, and it exhibits many signs of decay.

I afterwards went to the town, which I found in a flourishing state. As the security of the fort is no longer any object, the people seem to prefer to live in the town. I saw many good houses with tiled roofs and several temples. Idolatry is much more conspicuous on the continent, than in Jaffna. A cursory traveller might ride through the whole of the latter, and scarcely know that he was in a heathen country, except by the ashes on the bodies of the people. But on the continent temples are much more numerous, and the people are fond of "inflaming themselves with idols under

every green tree." In Jaffna you never see an idol out of a temple, and seldom even when you pass one; for though there are usually some images of birds, beasts, or men on the exterior of the building, there is nothing peculiarly striking about it to make you feel that the sculpture is for any thing but ornament. I say *usually*—that is if the temple be of solid materials. But on the continent you continually see the trunk of the banian tree surrounded by a platform of masonry, and on this an idol. The people also wear on their foreheads the mark of caste, and very many wear a string which none but brahmins wear in Jaffna. They also place idols in a prominent and conspicuous place before or near their temples.

The catechist of the Tanjore mission who resides at Ramnad is a well meaning, kind, and timid Tamulian. He speaks pretty good English, and is very desirous to have missionaries come. He has a small school in which he teaches English, but it does not appear that his labors have effected much, or promise much. He has a neat church, but very few, if any, professors of religion.

Mr. A. sent for the rajah's interpreter, and by him I sent word to the rajah that I would call on him when most convenient to him. He appointed five, P. M. At the appointed time I went to the palace. Entering the outer gate, I passed through a long passage closely skirted with shrubbery and by another gate through a high wall. This brought me to the steps of the palace. Ascending six or eight steps, I found myself in the hall of audience. This was a kind of portico, supported on three sides by large high stone pillars. The only furniture was a rattan mat, which covered about one quarter of the stone floor and three chairs. A few persons were standing there, among whom was the interpreter, whom I had repeatedly seen and who is very friendly to me. He beckoned to me to sit. After a few moments the rajah came, accompanied by about twenty-five men, and took his seat. A few of his attendants had swords, undrawn, and some had silver-covered sticks about five feet long. Two had each something a little resembling the brooms made of white oak or birch, very loosely tied, and turned upside down, the small strings of which were very elastic, and were constantly shaken. Two had silver dishes, and one a silver instrument, probably a pipe, while another was constantly putting something which I could not see into the rajah's hand.

The rajah is a black man, about thirty-five years of age. He seemed in good humor, and a note of introduction which the principal collector sent me from Madura appeared to give me favor in his eyes. He said he should be glad to have me come, and offered me a very large and comfortable brick house and garden. This I could occupy without rent as long as I chose, unless he wanted it, an event not at all likely to happen. I gave him some parts of the Scriptures and a few tracts, which he received very pleasantly, though I believe he is fonder of sports than of reading. I wished to say a word about Christ, but the interpreter would not interpret it.

On my signifying that I was about to leave, an attendant brought me on a silver waiter three garlands of yellow flowers and a bunch of the same which was carefully tied together and interspersed with small balls covered with silver leaf. The interpreter said, "The rajah is about to do you honor." The rajah rose and put one garland around my neck, and one round each of my wrists, and the nosegay into my hand. He then sprinkled otto of roses on my handkerchief from a silver flask which had a cap pierced with small holes. Two attendants brought each on a silver plate the *areca-nut* and the *betel leaf*, which they poured into my interpreter's cloth. The hall where we were was so closely surrounded by the high walls, that we had lamps lighted long before sunset. The lamps stood on the floor, and were about four feet high.

The tracts and Scriptures which I carried over were received with great eagerness every time I went out; so much so as to render it difficult sometimes to distribute them. So far as I could learn they rather wished me to come, and appeared very friendly. When I spoke to them of Christ, they heard without manifesting any particular hostility. I saw several Tamul schools, which were large and appeared to be flourishing. A very considerable portion of the inhabitants of Ramnad are Mohammedans. A few are Roman Catholics, but they are much weakened by a schism that has lately divided that church in Southern India.

My visit to Ramnad has very deeply impressed my mind with the importance of having a missionary station there. The door is fairly opened; there is a large and apparently intelligent population, and houses are ready to receive missionaries. It will be an advantage to the brethren at Madura and to us to

have a station near the sea-coast, especially as the supplies of books and tracts will come from our press.

Western Africa.

JOURNAL AND LETTERS FROM MR. WILSON, WRITTEN AT CAPE PALMAS.

Diversity of Languages—Schools—Customs opposed to Christianity.

UNDER date of April 1st, 1836, after remarking on the difficulty to be encountered in acquiring a knowledge of the language, arising principally from the want of intelligent interpreters, and mentioning that the school of Mrs. Strobel, the colored assistant connected with the mission, contained forty pupils, Mr. Wilson adds—

Two of our boys speak a dialect different from that of the tribe among whom we live. This will not surprise you, however, when it is remembered how numerous are the languages of this country. The people of this settlement cannot go more than twenty miles in any direction, without meeting a language that they cannot understand. And there are within thirty-five miles of this place, along the windward beach, three distinct dialects. One village has its own language, the inhabitants of which do not speak that of neither of the two neighboring settlements, although one is within ten and the other twelve miles of it, on opposite sides. How nearly these languages are allied I am not sufficiently acquainted with them to determine. The similarity, if considerable, consists in structure, and not in individual words; for these, except a few of common use along the coast, are quite dissimilar.

We have commenced an exercise in our schools which promises much good. It is to teach our American boys the native language, and the native boys the English. Our mode is to assemble both classes in our house every evening, and devote about one hour to the exercise. The American boys are required to speak a sentence in the country language, and each of the natives one in English. Every sentence is analyzed and understood by all present. We are by this amused as well as instructed; and I trust that this acquisition will be devoted to the glory of God.

We could, if it were desirable, enlarge our school almost to any extent. But we cannot at present attend to more than

three or four, in addition to the number we have; and we shall be compelled no doubt to refuse many who will apply. Had Mrs. Wilson any one to assist her in her domestic affairs, she might teach a greater number; but she has not, and there is no probability that she will have such aid, until one comes from America. We have been trying ever since we came to Africa to get an American woman that would suit, but have failed, and we have now a native man who cooks for us and the boys, and does much better than any one we have previously had. We have five boys whom we think of setting off next year as teachers. Two of them will be fully grown and the other three in one year will be near the size of manhood. They will be capable of teaching reading, writing, arithmetic, and some of them geography. My wife exercises them on the Lancasterian plan at times with reference to this object.

The peculiar customs and laws of native society here will interpose serious obstacles to the practical operation of Christianity. I might enumerate a variety of examples, but will confine myself at present to one or two. And first, the *marriage contract* will present a weighty difficulty. Were it simply polygamy, the evil would be materially less; but it is polygamy in a most unfortunate form. Females become wives by purchase from the age of four to twelve years; and it would be difficult to find a single girl of the age of ten, who has not been sold. Fathers purchase them at this early period for their sons of a corresponding age, so that the feelings of neither party are ordinarily consulted. Indeed the task of procuring and distributing wives is not so much the duty of one man, as of a family or tribe. Each tribe embraces several families, and one individual is selected from it by unanimous consent as the head, and distinguished in a political sense as *head-man*. He is also an important officer in the general government. In his hands are deposited all, or nearly all, of the disposable property that belongs to the individual members of the family, however numerous it may be. No matter how long any member may have been absent, or how fortunate he may have been in amassing money, when he returns home, he faithfully deposits it with the head of the family, and is allowed to retain nothing more than a piece of cloth to wear, corresponding with his age. The head of the family, on the other hand, is amenable to the

community at large for all the misdemeanors of the family. If any one is fined, (and this is the most common punishment), the head-man is compelled to pay it, though it should amount to every farthing in his possession. He is also answerable to the individuals who deposit funds in his hands, and is compelled to give them wives, if there are any on hand, or purchase them, provided the general fund will allow. Should another member be indolent or contribute nothing to the common stock, he cannot of course prefer any claim. Now the evil which I apprehend is this, such boys as we receive into our schools, if they continue with us as long as they ought, will contribute nothing to their family stock of money, and when they are men grown, and ready, if need be, to engage as teachers for the mission, it will be useless for them to apply to their respective head-men for wives. They will wish, as other men do, to have wives; but by the customs of the country they will be debarred. If it is said that they might lay up a sufficiency of what they may receive for their services as teachers, it is replied that they must then go into the ranks of children to find them, and be for ten or twelve years without wives, and all the while exposed to a vice of the most degrading kind, and one more extensively prevalent in Africa than any other.

Native Funeral—Boa Constrictor—Leopard.

A few days since I had an opportunity to witness a native funeral. The deceased was a man of rank, and his burial was attended with more than ordinary display. The corpse was placed in a canoe of suitable size before the door of the house, where it remained several hours; during which time all the friends and relatives of the deceased, however remotely connected, brought their offerings of cloth, china, beads, or something else, and laid them in the canoe, as a final tribute of regard. This was the first instance in which I ever saw the generosity of this people triumph over their avarice. More presents were brought than could be deposited in the canoe and the chest that was to accompany it. Several persons were sent away with their offerings. The women brought many large jars of boiled rice as their contribution. A bullock, a goat, and several fowls were killed, and portions of each were carried to the place of interment. During these preparations

drums or "frumfrums" were beating, and about a dozen men were firing guns. It is considered a great deficiency at a funeral not to fire a large number of guns; and usually they are fired from the time the individual expires until he is buried. When all necessary preparations were made, two persons carried the corpse on their heads, accompanied by a large number who went to carry his food, to fire guns, etc. When the procession had gone about half way, the pall-bearers suddenly wheeled about, and run back to the town. I inquired the cause of this unexpected movement, and was told that the dead man was not willing to go. After renewed exertion, however, he consented, and was taken to the island where all the dead are deposited. No grave is prepared, and the dead are laid on the ground without any covering, except the canoe which is laid over the body.

The presents which are made are for the use of the deceased, showing a very deep conviction on the minds of the people, that there is an existence after death. It is remarkable, however, that every article which is taken for the use of the dead is destroyed. If it is a mug, it is broken to pieces; if a piece of cloth it is torn to rags. The secret intention of this is to prevent them from being stolen. They say that the dead man can make them whole and sound whenever he wishes to use them. The practice of feeding the dead, especially great men, is very common along this part of the coast, but not at this settlement; and the people interpret all their dreams as visitations from their departed friends, and are extremely superstitious in this respect. The men seldom if ever shed a tear over a dying friend, and usually appear heartless on such occasions. The women, however, give vent to their grief in the most touching expressions of sorrow. How sincere their pretensions are I do not know, for it is their business to mourn over the dead. When shall life and immortality, as brought to light in the gospel, be comprehended by them? When shall they be able by the eye of faith to trace the footsteps of their departed friends to the realms of glory?

Under date of May 17th, Mr. Wilson writes—

We are occasionally visited by some of the monsters of Africa. A few months ago we killed a boa constrictor of enormous size. A few evenings since our yard was visited by a leopard, and you

may judge of its size and powers from the circumstance, that it carried off a full grown sheep, leaping with this load two fences not less than eight feet high. These animals are frequently seen about the settlement, and are sometimes very destructive to domestic animals, but they seldom attack a human being. To kill one of them is esteemed by the natives a herculean feat, and the man who has the courage and good fortune to do it is raised to distinguished favor. The incident to which I have referred has been the occasion of developing a curious fact in relation to the superstitions of the natives about the leopard. His flesh is regarded as a choice dish, yet one family, and that embraces a fourth part of the population of the place, do not taste it, owing to a superstitious tradition handed down for several centuries. One of their distinguished ancestors, who was a great warrior, and regarded as invulnerable for many years, was finally destroyed by a leopard. Feteish was made for the man, and he uttered a command to his posterity to the end of time never again to taste of this animal; and it is probable that the injunction has been rigidly observed by the whole family for many centuries. The teeth of a leopard are considered by the natives as almost a fortune—they wear them around their necks and legs; and no pearl whatever would be more highly prized.

On the 23d of May Mr. Wilson adds—

When Mrs. Wilson opened a school little less than a year ago, the people, to say the least, were very indifferent about sending their children. They were glad enough to have us live here, for this they supposed would enable them to sell a little more of their rice, fowls, etc.; but seemed to think that the art of reading and writing could not be acquired by their children, or would require quite too long a period of labor. They have frequently said that education was a good thing, and might be advantageous to their children, but before that time they themselves would be dead and could not partake of the advantages; and they would, therefore, rather have their sons to fish and farm. One boy, however, has staid with us ever since, and can now read and write with tolerable ease. This has filled the people with no little surprise, especially that he should have acquired the wonderful art of writing. They do not regard education now as unattainable, but begin to bring their sons of their own accord. We received one boy a

few days since that was brought thirty or forty miles to be taught. And we were not a little affected this morning to see a man bringing his little son just washed and his head neatly shaved, and telling us that we might have him for ourselves, if we would only teach him (in his own words) to "sabby book."

Closing his communication on the 14th of June, Mr. Wilson subjoins the following paragraph on the same subject.

We have recently been compelled to refuse several applications for the want of time and assistants to attend to more. The king was here yesterday to intercede for his brother's son, whom we had turned away for bad conduct; and as there were several other important men present, I embraced the opportunity to set forth the advantages of education. The king appeared particularly interested, and went immediately home and brought his favorite son and put him in our charge. We know the fickleness of these people, however, and do not indulge any undue anticipations.

Two weeks later Mr. Wilson gives the following account of the—

Daily Labors of the Mission—Schools and Desire for Instruction.

For the last two months both Mrs. W. and myself have enjoyed very good general health, and been enabled to prosecute our respective departments of labor with little or no interruption. Perhaps it may not be amiss to give you a summary sketch of our situation and daily employment. The morning, until breakfast, which is at an early hour, we appropriate to private devotion and family worship. After breakfast and until nine o'clock, Mrs. Wilson is attending to her domestic concerns and I to bodily exercise. From nine to twelve o'clock she is in her school and I with my native boy and poring over the country language. From twelve to two o'clock we spend in reading together, at dinner, etc. From two until four or half after four Mrs. W. is again in her school and I am either writing or attending to secular business connected with our establishment. From four to six we are generally walking or taking exercise in some other way. We have tea at an early hour immediately after which the boys are assembled in our room for evening prayers and for reciting English and native sentences. Sabbath morning previous to

preaching Mrs. W. instructs the American boys on religious subjects; and the natives between forenoon and afternoon service; and the evening is usually spent in social worship. My evenings, excepting Sabbath, are devoted to the study of the native language. This is the line of engagements that we have marked out and ordinarily pursue, but we are liable to numberless interruptions.

It may be thought that we are bestowing an undue portion of our attention upon education, but it would not, I think, if our situation was thoroughly understood. I have not yet sufficiently mastered the native tongue to be able by it to preach to the people; and the scanty knowledge which my instructor has of English does not fit him to be a safe interpreter. The liability to mislead the people on the great principles of Christianity through such a medium, is very considerable; and very few who are acquainted with our situation would recommend such a course. Besides it ought to be remembered that schools and education (I mean the elements of reading and writing) have special claims upon the attention of a missionary in a country like this. If they are not regarded as indispensable to the introduction of Christianity, they must be so regarded in respect to its extension and perpetuity. Had the people a written language of their own and schools, then our most obvious duty would be to preach, to translate the Bible, tracts, etc., into that language, and circulate them among the people. But the condition of this people is vastly different. The missionary has, in the first place, to form a language, or to reduce an existing barbarism to some kind of system; erect schools, and teach people to write and read their own tongue. Besides, the hesitancy which is felt by white men about coming to this part of Africa renders the duty of training native teachers as speedily as possible very obvious.

Our school now consists of ten native boys, two native girls, five American boys, and two American girls—in all nineteen; to which we expect soon to add four more native girls. To this number we shall be compelled to limit ourselves until we have more assistance from America, as the whole of them, except the two American girls, live with us, and cause no small amount of care. Our school has become very popular, and in such a manner as frequently to affect our hearts. We have been compelled within a few days past to decline a half

a dozen or more applications, and I have been affected to tears when I have seen these heathenish parents leading their reluctant sons from our house because we could not receive them. Yesterday afternoon about dusk one of our boys was hailed by another of his country lads, who stood without the gate, and requested to go and "ask Wilson if he would not take another boy into his yard to learn book." He was called in, and upon inquiry it was found that he had come, being about eight or ten years of age, by himself, and with the consent of his father, from a neighboring village to plead his own cause for a place in our schools. When I told him that we could not now take him, his disappointment was indescribably touching; and it was with no little hesitancy that he consented to return, notwithstanding I promised that at some future time I would admit him to our school.

The people are not so willing to place their daughters in our charge, being regarded by their parents as marketable property, and they being required by us to give a pledge that they never will afterwards sell them or dispose of them in any way contrary to their personal wishes. Even on these grounds, however, we can procure as many as we can well take care of.

In a subsequent letter, dated July 20th, Mr. Wilson makes some additional remarks on the same subject.

Our favorite boy and my principal teacher, Waser, came to my study this morning leading a naked native girl about eight years of age, and accosted me in his broken English by saying, "Misser Wilson, how you like disher gal?" I told him, Very well; but asked him at the same time what he meant. He explained by saying, that her father wished to betroth her to him, and that if we would take her "and learn her book and all Merica fash, my heart be very glad for dat palavar; for," said he, "hymby I be proper Merica man myself, den I no want dese here woman for my wife, cause he no sabby ay thing but for bring water and wood." I told him we would take her if her father would request it; but that we would not recognise any right on his part to control her, and would allow no connection between him and her until she became marriageable according to American usages; and he must also pledge himself never to have more than one wife.

To all of which he assented, and we shall probably take the girl into our family. We have two others bearing the same relation and under similar obligations. We are always gratified to get both the sexes into our family, when we find such a relationship existing; and we never fail to interpose our influence, when we can do it judiciously, to prevent these early negotiations, though we think it wise, when such is in existence, to train both parties, that they may be mutual helps to each other.

Although I regard it as injudicious to preach to the people with my slender knowledge of their language, or through such interpreters as I can command, we nevertheless use various means to impart the truths of the Bible to our boys and girls; and we are rewarded by seeing them generally favorable to religion, in some cases decidedly affected by its truths. One of our little girls sometimes evinces an anxious interest on the subject; and though she has not as yet given us evidence that her heart has been renovated, we cannot but hope that God will perfect what we hope he has begun.

Mrs. Strobel's school will commence in two weeks and I have already had twelve or fifteen applications for that. We well understand the fickleness of this people, however, and do not expect that a day-school, without furnishing board, will be sustained without a vigorous and persevering effort on our part.

The native people of this settlement will be very decidedly opposed to our establishing a school at Rocktown, because they bear in heart a grudge of long standing against that people. But their feelings will of course be disregarded in such a matter.

The Lord is blessing us with good health and contented minds, and we hope soon to be cheered by the arrival of our associates. We feel that we have been excluded from all society that was congenial for the last two years; but in this God seems to be regarding us with a favorable eye.

An ordained missionary and a colored man as a printer are about to embark for this mission. A printing-press with a font of types, and other things requisite for printing on a small scale will also be sent. Teachers, both male and female, are greatly needed to open schools in the native towns in the vicinity of Cape Palmas.

Syria and the Holy Land.

REPORT OF THE STATION AT BEYROOT FOR THE YEAR 1835.

THE missionaries at the station are Messrs. Smith and William Thomson, Mr. Bird having gone to Smyrna in September, on account of the ill health of Mrs. Bird. Messrs. J. L. Thomson, Lanneau, and Hebard had not arrived. After noticing the decease of Doct. Dodge and many of the English residents who had been cut off during the year, while the mission families had generally enjoyed good health, the brethren proceed to give a—

History of Arabic Preaching at the Station.

For several years after the commencement of this mission formal preaching to the natives was not attempted; partly because much time necessarily elapsed before a competent knowledge of the language could be obtained, and partly because it was apprehended that such a step would increase the hostility and opposition of the existing ecclesiastical authorities, already as violent, at times, as could well be sustained. Instead of preaching, catechetical exercises and meetings for exposition of the word of God were regularly held in Arabic, and by means of them members were from time to time instructed in the way of life. At length it was thought advisable to make the experiment of regular preaching; and about two years and a half ago the services on the Sabbath were converted into a formal sermon, with the appropriate prayers. The measure was adopted with as little change in the circumstances as might be, and no particular notice was attracted by it. At first the meeting was held in one of the family rooms of the mission-house. This being found too small and otherwise inconvenient, another suite of rooms in the lower part of the house were selected and so altered as to form a pleasant little chapel.

At first the labor of preaching devolved entirely upon the senior member of the mission. But somewhat more than a year ago the next in seniority began to take his turn, and since Mr. Bird's departure it has devolved entirely upon him. The difficulties of the language, and the unavoidable cares devolving upon any missionary, render his progress

towards such a command of Arabic as to enable him to preach extemporaneously in it, necessarily slow. We feel, however, that it is one good influence of the exercise, that it places such a high standard of acquisition in the language before any missionary, to which he otherwise might not have sufficient inducement to attain. It is a circumstance deeply to be lamented that out of so many missionaries who have visited this country from England and America, so many of them have either died or left the field before they were able to preach to the natives. At the present time there are only three in Syria who have ever attempted it.

Experience has so far proved that our anticipations of special opposition were without foundation. As the service has thus far been conducted, no branch of our operations has encountered less. Nor has this been because the truth has not been faithfully preached, or because no Arabs have attended. We have kept back nothing of the great doctrines of evangelical religion, but have explained and applied them with as much plainness and faithfulness as the ability of the preacher enabled him to do it, and have exposed and rebuked prevailing errors and sins. Had the Spirit of God applied these truths to the conviction and conversion of souls, we should probably have experienced opposition. This, we have to lament, has not been the case in any instance that we know of; although several of the hearers have made manifest progress in religious knowledge, and two or three are now numbered on our list of serious inquirers.

The number of hearers is still but small, although there has been a manifest increase during the year. Sometimes they have amounted to seventy or eighty, though generally they have not averaged more than forty or fifty. These are quite regular in their attendance; to them we preach and for them we pray, hoping that God will yet, of his infinite mercy, choose some of them for himself.

Attention of the Druzes to Christian Instruction.

Some account of Mr. Smith's tour and labors among the Druzes was given at page 350.

Among those who have attended within the last few months have been a number of Druzes. This people, you are aware, constitute a considerable portion of the inhabitants of Mount Lebanon.

Their religion is not fully known, being held by them in secret; but it is neither Christian nor Mohammedan, though it originally sprang out of the latter, and its followers hypocritically profess the Moslem faith for the sake of protection. In this people this mission early felt an interest, although until the last year little could be done for them, except to extend as much as possible our personal acquaintance with them. During the last spring several Druzes presented themselves as candidates for admission to our denomination. Not being found qualified, however, they were only numbered among inquirers, and instructed in the doctrines and duties of Christianity. In the summer, Mr. Bird, on removing his family to the mountains, opened a service on the Lord's-day especially for the Druzes, which was attended by an encouraging number. On his removal this service was continued for two or three Sabbaths by Mr. Smith, who also at the same time took a missionary tour amongst their villages. In this short tour they were found every where perfectly accessible, and respectful hearers of the word; and the experiment has led us to anticipate happy results from visits of a similar nature.

Subsequently to our removal from the mountains in the latter part of September, our Arabic service on the Sabbath at Beyroot has been attended by a considerable number of this people; partly from the mountains, and partly from a settlement of Druzes in the suburbs of the city. At the same time the house occupied by one of us being in the neighborhood of the settlement, his family worship was attended daily by from ten to fifteen of them for several weeks, at which the Scriptures were expounded at length, and the way of salvation distinctly pointed out. During this time numerous and urgent were the applications, not only from these neighbors, but from others in the mountains and from some of the nobility, to be received into our sect; and had it been consistent with our views to admit them as the ministers of some other denominations have been in the habit of doing, we might by this time, from them alone, have gathered a numerous sect. But although we rejoiced at an opportunity to communicate so much religious instruction to this deluded people, we did not regard any of them as ingenuous inquirers. They had always professed Mohammedanism hypocritically, to escape the oppressions to which Christians have ever been exposed under Moslem rule. Now, so great is

the change under the Egyptian government, that the condition of Christians is better than that of Moslems, chiefly because the latter only are pressed into the pasha's army. To this impressment the Druzes are liable in consequence of their profession of Mohammedanism; and the levy was actually being made among them during a part of the time of which we have been speaking. The reason for which they had professed Mohammedanism having thus ceased, they were disposed to renounce it. Some of those who applied were ready also, no doubt, to renounce the Druze religion also, being mostly of the uninitiated. But a leading object in the minds of all was professedly that they might be placed upon the same footing as other christian sects in their political relations, and thus escape being made soldiers. But this we could not insure, even if they had been cordial believers in Christ; and we distinctly told them that they were caught in their own net, and were justly suffering the fruits of their hypocrisy. They had always professed the same faith with Moslems and now they must expect to share their fate.

It is proper to state the particular embarrassments under which we labor in such circumstances. In the first place, every existing christian sect in Turkey has an establishment, acknowledged by government. Amongst these Protestants have no existence. A native protestant sect is not yet acknowledged, nor even known to the government of Turkey; and whether it will allow one to come into existence remains to be seen. We hope indeed that under our present government, a petition to that effect from a respectable number of natives, backed by the influence of the representatives of foreign protestant powers, might accomplish the object. But the trial is yet to be made, and with all this papal and Greek influence in high places against us, the struggle may be a hard one. Oh for wisdom and strength from on high when it does come. The case of Mohammedans wishing to become Christians is still more difficult. Hitherto no such thing has been tolerated at all; but death, according to the bloody standard of the false prophet, has been summarily executed upon apostates. In Mount Lebanon the cases have been somewhat numerous of Druzes becoming Maronites; but then it was under a local christian government, which, being papal, is of course opposed to us. The Egyptian government has now extended its authority over these mountains and what

course it will adopt remains yet to be determined. We trust that God, by bestowing his converting grace upon the hearts of some of them, will ere long cause the experiment to be made; and when it arrives we will trust him to advocate his own cause and not shrink from the effort. One step which this government has already taken gives us some encouragement. Persons born Christians, but who under the former government had become Moslems, either voluntarily or by violence, have every where been permitted without hindrance to return to their former faith. A number of such cases have occurred at Beyroot.

The Press and Printing in Arabic—Native Assistant.

The press for the mission arrived at Beyroot about the close of the year 1834; but owing to the imperfect state of the fount of types, nearly a year elapsed before it could be put in operation. Measures are in progress for obtaining two new and complete founts of types, which will greatly increase the facilities for diffusing christian knowledge through this channel. Respecting the work already done the report states—

Of books printed we can yet report only a very few spelling-cards for schools. Our intention is to proceed with a system of elementary books for schools as fast as we can; and at the same time we shall endeavor to carry through the press small and simple works explaining and enforcing the fundamental principles of evangelical religion. How soon we shall be called on to print any part of the word of God in Arabic, we know not. At present we are abundantly supplied by the British and Foreign Bible Society, not only with the whole Bible together, but with smaller portions for schools, and those done up in a variety of forms.

But to give efficiency to our press, we need an increase in the number of missionaries. Without more fellow-laborers to excite a desire for our books, and to circulate them our mill will soon be stopped by back water. But not on this account only, or chiefly, are we urgent in our request for a reinforcement. The state of this country and the indications of divine providence call loudly upon us and upon the church at home, to redouble our efforts in behalf of this perishing people. The whole country is now thrown open to us, and in every large

city, at least, there ought to be missionaries immediately established. And we ask for them soon. After they shall arrive they will be able to help us but little for a considerable time, so long does it require to obtain a competent knowledge of the language; and if it be long before they are sent, it seems almost as though we might despair of any efficient aid before we ourselves are laid aside from our labors.

Feeling the need of more labor in this department of our operations, than, with our present limited number, we can perform, we have been led to inquire whether a more advantageous use could not be made of the native help already at command, than hitherto. We have consequently concluded to employ Tanoos El Haddad as catechist. He has for several years, with more than usual uniformity, exhibited the christian temper and spirit, so as to receive the respect of all who are acquainted with him. With the word of God he has obtained an excellent acquaintance, and his mild and amiable address and unassuming manner will secure to himself easy access to his countrymen, and a favorable hearing of the truth. We shall continue to send him on excursions to converse with the people, circulate the Scriptures and other books, and ascertain the state of the public mind as often as we have opportunity. Fervently beseeching the blessing of the Head of the Church to accompany our friend and brother in his journeys, we send him forth as a solitary sheep in the midst of wolves. May he have the wisdom of the serpent and the harmlessness of the dove; and may God multiply laborers among us, until great shall be the company of natives that publish the glad tidings of salvation.

Boys' Boarding School—Female School—Sabbath Schools—Common Schools.

Boys' School.—After many unavoidable delays and some expense the mission-house was made ready for the reception of boarding scholars; and on the ninth of December six interesting lads were received, and now constitute the commencement of what, we trust, under the divine blessing, will ere long grow into a flourishing institution fraught with the richest benefits for benighted Syria. Besides the six mentioned above, there are one or two connected with the school who board at home, and more have applied to be connected with it in the same way; but we have hitherto declined admitting them. What course we shall

pursue in future, we leave to experience to decide.

The report contains an outline of the studies and the regulations for conducting the school, and then proceeds to remark on its progress during the few weeks it had been in operation.

So short a time has elapsed since its commencement, that a detailed report of the state of the school will not be expected. All the lads received have thus far promised very well; and having been connected with us for some time previously, we have much reason to hope that they will be allowed to remain until they have completed the course. Their studies at present are reading, writing and definition in Arabic, and Arabic geography; reading, writing, spelling, and talking English. They have also regular instruction in vocal music, of which they are very fond, and in which most of them make good progress. They have Arabic prayers, reading of the Scriptures, and exposition morning and evening; and they study the lessons and form a class in our Arabic Sabbath school. These, with constant attention on our public Arabic services on the Sabbath and other days, constitute their religious training.

Female School.—The female school, which we regard as an interesting branch of our labors, was continued regularly until the tenth of August, when there was an examination, and a vacation of a few weeks succeeded. Forty girls were present at the close of the school, one fourth of whom had been connected with it only a short time previous to the vacation. More than one fourth of the whole number were Moslems. Since the school was re-opened in September, but one of the Mohammedans has attended. The cause of this falling off is not known. The school has not diminished, however, as there are about forty christian names now on the list. The average number of attendants has been about twenty-five. Since the arrival of Miss Williams the school has been continued six hours and a half each day, including half an hour recess. The scholars are exceedingly fond of the school, very industrious and obedient. No punishment is found necessary, except the erasure of good marks on the black board. They are much interested at present in learning to sing. Two Jewesses are members of the school, and although they retire before the closing religious exercises, one of

them gets her Italian lesson in the Old Testament and her Arabic in the New, and unites with us in singing the Psalms of David.

Miss Williams has a class of five, who are learning English. The arrival of Miss Williams has been a most seasonable addition to our strength in this department of labor. Being able immediately to take the charge of the school in the morning, during the hours chiefly devoted to work, the time has been prolonged, and Mrs. Smith has been enabled to devote more attention to reading, writing, and instruction in religion. We feel much encouraged and delighted with our female school, and believe that no branch of our labors is more promising of ultimate fruit unto life everlasting, than this. And we hope that the Board will keep female education always in mind, when they send out reinforcements to this country. No new mission should be established without embodying the means to open a female school immediately. A teacher should be provided for every new station which is commenced, and at its commencement, so that years may not be lost before the needed help can be obtained. Female schools are at least as easily collected, even at the very outset of a station, as any other. At Jerusalem this is the only kind of school which has as yet succeeded. In Cyprus the people are extremely anxious for a female school, and we have recently had a request for one from a town where no mission has ever been established. Let not this request be forgotten.

Sabbath School.—The native Sabbath school was commenced as a branch of the English Sabbath school. A few little Arab girls from the week-day school being formed into a class on the Sabbath in the same apartment with the English school. A class of boys was also formed in the same way. At length nearly all the girls of the female school acquired the habit of attending the Sabbath school, and it was held in another room. For the last half year its prosperity has been somewhat uniform, both as regards numbers and improvement. The average attendance has been about eighteen in the female and half as many in the male department. We have five teachers, three of whom are natives. The teachers assemble on every Friday evening for mutual prayer and study of the Scripture lessons, which are the Sabbath School Union Questions, translated for the occasion each week, and a manuscript copy given to each teacher. The

scholars commit the lessons with as much facility and correctness as children in America. In the female week-school the Sabbath-school lessons form a part of their regular studies. Although it was difficult to fix their attention to religious truth at first, the scholars have generally made pleasing improvement, and manifest considerable intelligence in their answers.

All the scholars attend the Arabic preaching, to which they proceed in order from the school-room; and some of them listen with fixed attention. On Monday the oldest class of girls in the female school can usually repeat the text and some portions of the sermon; and if the teacher fails to examine them, she is reminded of it by the girls themselves.

On the whole, though our beginning is feeble, we feel that it is a Sabbath-school, and that we can claim the blessing of the God of Sabbath-schools; and when surrounded by our respective little groups at the fountain of eternal truth, we cannot doubt but that some of them will drink of the water of life; and though we speak in a foreign tongue, we feel that it is a privilege to have been transferred from the garden of the Lord in our own favored land to this uncultivated field, here to train plants of righteousness which will flourish, we trust, in the courts of our God.

We have also a small European Sabbath-school, in which instruction is given in English and French. This school is composed of the children of the mission, those of the English and American consuls, and a few others. Some are the children of Catholic parents. The school is held in the house of the American consul immediately after English preaching. The Union Questions are used, and the manner of conducting the school does not differ from that in America, and therefore requires no particular notice.

Common Schools.—The number of our common schools is five, and the scholars that attend, amount in all to 323. It is believed that the character of most of the schools is gradually improving, although they are all far below the standard to which we wish to elevate them. The grand obstacle to their improvement is found in the masters. Were they such as we desire and need, we should meet with but little difficulty in introducing all the improvements necessary to constitute them good schools. This remark applies only to Beyroot and vicinity, where we are known, and where it is certain that our schools are popular

among the people. One of the schools is held on the mission premises, taught by a pious man, and well instructed in divine truth. Another is taught by the brother of a Greek priest, and a large part of the scholars belong to the relations of the priest. The school is kept in a part of the establishment which embraces several families, two priests, and a large church over which they preside. The whole connection is friendly to us, and having the entire control of the church, it may yet become the *first oriental church opened to us for the preaching of the gospel.*

We also support a school for teaching Modern Greek, whose history is as follows. About three years ago a Mr. Ross, of England, travelling in these countries, became interested in a project for establishing a school in Jerusalem to teach the Greek pilgrims, many of whom reside in that city six months in a year. For this purpose he left in Mr. Bird's hands five hundred piastres, and afterwards sent a hundred dollars to Mr. Thomson, to be disposed of in this way. But as it was found impracticable to open a school of that character in Jerusalem, Mr. Bird commenced one in Beyroot, where Mr. Ross and he had previously attempted the same thing, but failed. This school has the patronage and sanction of the Greek bishop of Beyroot, and is taught by his deacon, and is frequented by from twenty to thirty youth of the most wealthy and respectable of the Greek families in the city. After all the funds bestowed by Mr. Ross were expended, the case of the school was considered by us repeatedly in our business meetings, and it was thought best to continue it, at least for the present. The reasons which have led us to support it are the following. It forms a kind of connecting link between us and the Greek bishop and clergy, and from these alone can we expect any friendly co-operation. In the second place, it is advancing the cause of general education, which is a very desirable object in this country. Besides the youth are from the most respectable part of society, and they are acquiring the Greek language, which will be of great advantage to them and to the cause of Christ, should they ever become pious, and enter their church as priests and bishops. This is by no means an unreasonable hope. The books they study are chiefly from our own press, and the book most used is the Word of God. We have thought it best, therefore, to continue our support.

The school costs us seven dollars a month.

Distribution of Books—English Preaching.

The distribution of books has been very inconsiderable, except through our schools. Since statistics have been preserved, the results show that by far the largest demand for the Word of Life comes through our schools. Indeed the number of intelligent readers in Syria is small; and we cannot expect any great demand, either for books already published, or for those to be issued from our own press, until there shall be more schools, and education shall be more widely disseminated. Education and the labors of the press are mutually dependent, and to prosper they must be prosecuted with equal zeal and perseverance. We need the press to furnish apparatus for our schools, and we cannot prosper without its assistance; and we need schools of all kinds to create a demand for the labors of the press.

We have had regular English preaching during the whole year, in a part of the house of the American consul, appropriated to this use and arranged so as to form a convenient chapel. The attendance has been very encouraging, and we have reason to hope that the Word of God has not been preached in vain. Several have been at different times much impressed, and one at least, it is believed, has given his heart to God.

EXTRACT FROM A LETTER OF MR. LANNEAU, DATED APRIL 28, 1836.

Voyage from Smyrna to Beyroot.

BEFORE this communication is received, you will probably have heard of the safe arrival of brother Hebard, Thompson, and myself at Beyroot, on the 14th of March. We left Smyrna on the evening of the 18th of February, after a pleasant sojourn of nearly three weeks, in Smyrna, the "Paris of the Levant." During that time we had visited most of the interesting places in and around the city, which have already been described by the missionaries, and enjoyed much of the communion of saints with our dear brethren who are stationed at that important post.

Our vessel was a Greek brig, and our fellow passengers consisted of five Turks, two Arabs of Damascus, one Armenian, four or five Jews, and a German musician

who professed to be going to Jerusalem to play on the organ of the Church of the Holy Sepulchre. They all treated us with marked respect, and we distributed among them and the Greek sailors several tracts and portions of the Bible. We stopped at Fougues, a small town near the entrance of the gulf of Smyrna, to take in additional ballast, and were detained there for several days, when the wind being in our favor we sailed down rapidly by Scio, Samos, Patmos, and Stanco, the ancient Cos, and came to anchor in the harbor of the once renowned city of Cnidus, near the promontory of Doris. Here we spent one day in examining the ruins of former times. Broken marble columns, and massive blocks of hewn stone, marked the locations of the temple of Apollo and Venus, the palace of the king, and the amphitheatre where the inhabitants of the Hexapolis of Caria were accustomed to resort in immense multitudes to attend the games celebrated in honor of Apollo. It was painful to witness this wreck of time, and still more to see the bigoted Turk ploughing with stupid indifference among the remains of art and magnificence which his own nation had wantonly destroyed. We collected some beautiful specimens of minerals and antiquities, and with feelings of sadness we returned to our vessel, and soon bade adieu to one of the most interesting places of ancient times. We tarried at Rhodes nearly a week, and had thus a good opportunity of surveying this city of wonders. Every thing appeared to correspond with the huge dimensions of the famed colossal statue, that strided its harbor. The walls, castles, and towers were the most solid of the kind I have seen in Asia. Cannon balls, some of which measured more than two feet in diameter, were lying in every street, and cannon of calibre large enough to carry them were still mounted on the ramparts. The streets were paved with black and white pebbles arranged so as to form many beautiful figures, the whole giving substantial evidence of the taste of its inhabitants. The church and castle of the Knights of St. John were pointed out to us, as was also the supposed spot where the colossus stood.

The present population of the city is about five or ten thousand, and consists of Mohammedans, Greeks, and Jews. There are but few Franks, and there is no missionary on the island, which is about forty miles long and fourteen broad, and contains about thirty thousand inhabitants. The trade of Rhodes is

considerable, and as it is the most important stopping place for vessels from Constantinople, Smyrna, and Greece, bound to Egypt and Syria, it might be occupied to great advantage by a missionary. And I hope the time is not far distant when this shall be effected, and thus another link be formed between the missions in Syria, Cyprus, Scio, and Smyrna. From inquiries, we heard nothing but what would encourage such an attempt, if it was thought expedient and a suitable man could be obtained. From Rhodes we came to the island of Cyprus, and were cordially welcomed by Mr. and Mrs. Pease at Larnaca. We regretted that our stay was so short, that we could have only a few hours of hurried conversation. From our visit to Limasol a few days before, we had become most deeply impressed with the importance of occupying this ground as soon as possible, from the importunity with which the people pleaded for books and especially for missionaries. The journals of Messrs. Thomson and Pease had in some measure prepared our minds for such a state of feeling; but we were gratified beyond our highest expectations. Never have I received such hospitality and kindness from strangers. We were met on the shore by the American consular agent, and admitted to pratique without the usual expenses; and at a meeting of the principal merchants and men of the town, the night before we landed, they resolved not only to give us pratique, but any thing else which we desired of provisions and other articles gratuitously. We spent a day in visiting the chief families, and the places of interest, and when we left we were enjoined not to forget them in our efforts to diffuse the blessings of christian education throughout those regions. We almost pledged the American church to supply them with the bread of life; and in view of this and facts before known, the brethren of the mission at the general meeting which has just closed, resolved to send Mr. J. L. Thompson thither to assist Mr. Pease in his work.

Leaving Cyprus we sailed for Syria, and on Monday morning, the 11th of March, the long wished for land of promise came in sight. Lebanon, that goodly mountain, was seen in the distance, with a dense black cloud resting upon its lofty summit, reminding us of the darkness of error and superstition which now covers the hearts of this once highly favored people. It were vain to attempt a description of the feelings which rushed across the mind on such

an occasion. As I gazed on this noble range of mountains, I felt an unwonted sympathy with patriarchs, prophets, and apostles—and a more ardent desire to publish salvation in the land where its sounds were first heard, and whence it hath gone out into all the world. As we drew nearer, Beyroot was discovered directly ahead of us, and indicated by a high bluff of yellow sand, which stretched along the base of the mountain. In a few hours we were rapidly sailing by the city to the quarantine ground, about two miles up the bay, where we cast anchor at four o'clock in the afternoon amid a fleet of nearly thirty vessels.

LETTER FROM MR. PEASE, DATED AT
LARNACA, CYPRUS, APRIL 1, 1836.

*Disregard of the Sabbath—Favor of the
Ecclesiastics and People.*

ONE of the greatest trials I have had has arisen from my views of the Sabbath. For several weeks after our arrival we were interrupted in our observance of that day by frequent visits from the people, who called upon us out of curiosity, or politeness, or good will. Knowing that they regarded it only as a holiday, which might very properly be spent in this manner, I could not feel displeased with them, however much I might regret the desecration of the day. But as the evil was like to be one which would continue to recur, if not stopped by some prompt measures, I refused to be seen at all. When I was invited to accompany one of the citizens on a visit to the governor of the island on that day, I respectfully declined. Whenever individuals appointed that day to visit me, I kindly told them that I could not receive their visits. It is but yesterday that my teacher told me that the bishop of this island wished to call upon me on the coming Sabbath. While I could not but be gratified by this expression of his kindness, I was obliged to tell him that it would better accord with my views of the sacredness of the day to appoint some other time. I can assure you it requires no little moral courage, and at the same time the most heartfelt kindness, to say "no," in such circumstances; nor does it cause less surprise on the part of the people. What! not visit nor receive visits on the Sabbath! and from a bishop! or a consul! I am happy to say, however, that I am not aware of having lost any friends among the people by pursuing this course; but I believe, on the contrary, that they will respect me

the more for my frankness and independence in the matter. Still it is difficult to make them believe that we have a conscience on the subject. They seem to think it only a pretence to prevent too many calls. I have been obliged to tell individuals who knew my views, but persisted in calling, that my rules were of universal application—my Sabbaths I must have to myself.

After mentioning the call of the missionary brethren on their way to Beyroot, referred to in the last article, Mr. Pease proceeds—

The archbishop has written to me for books, and congratulated me upon my arrival here. Although he has a Hellenic school in Nicosia he has expressed pleasure, in conversation with a Greek of this place at hearing that I expect also to establish one here as soon as possible. The bishop of this diocese, in conversation with me a few days since, was pleased to express the same sentiments on the subject. Thus three of the chief ecclesiastics of the Greek church on the island have expressed sentiments of the greatest kindness towards us, and have welcomed us here. The people have also done the same. I am aware that much of this must pass for compliment, at least amongst a part of our well-wishers. I am also aware that they are pleased with our presence, not from any regard they have to the promotion of true piety, but because they expect their children will be educated. Be the motives what they may, however, still I cannot but consider it a matter of real joy that we are allowed to commence our labors here with so much peace.

During our residence on the island I have distributed about 770 copies of the Scriptures and the Malta and Smyrna publications—a small number, yet a beginning. As the number of readers is comparatively small, the distribution of books must be limited until a change takes place.

The people have received us with cordiality wherever we have seen them. The archbishop, two bishops, as before stated, and many of the priests have expressed the same feelings, and appear to regard us as friends, and our object with favor. I have already established one school which has ninety scholars and is daily increasing. As soon as possible, I shall establish another in the Scala. Should we enjoy the blessing of God, I have in contemplation a female school and a high school. The population of Larnaca and the Scala is not less than

6,000. Here alone is a fine field of labor. But within a few hours' ride are many small villages which will eventually be benefitted by the mission here. Limasol, at a distance of fourteen hours, has a population of about 3,000, Nicosia has 15,000, Lapithos perhaps 4,000, besides other places of consequence, all of which are surrounded by villages.

GREECE.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

THE hostile feeling towards missionaries and their labors, to which Mr. King so frequently adverts in his journal, seems to exist pretty extensively, not only in independent Greece, but also at Smyrna, Constantinople, and other places; and appears to have been awakened by the jealousy of the ecclesiastics.

May 2, 1836. The first stone was laid of a society in this place, which I hope and trust will one day become very useful. It will have for its object the diffusion of knowledge and the promotion of temperance, sobriety, etc. It will be opposed to card-playing, duelling, intemperance in eating and drinking, luxury in dress and furniture; and that the mind and body may be kept in a proper state for acquiring knowledge, and improving in virtue, some exercises for the latter may be recommended, such as are consistent with Christianity.

Three Greeks, intelligent men, assembled at my house in the evening by previous appointment, expressly to take into consideration the formation of this society. The subject was first brought up as long ago as January, when I read to two of the three gentlemen referred to, a letter, which I had written to the American Temperance Society, and asked their opinion of it. One of them took the reports of the Temperance Society and translated portions, which he read to us last night, together with some remarks of his own, which he had drawn up, and prepared expressly for our meeting. May God bless this beginning. At the close of the meeting, it was determined, that the three above mentioned gentlemen, should converse with other intelligent men who may enter into their views on the subject, and then bring forward a constitution, which is to be prepared in the mean time, and the society be fully organized.

7. In the afternoon I met in the streets a man from Tenos, who stopped to speak with me, and said that he wished to learn where I lived and come and see me; that much was now said against the Americans; that he had to combat people every where; that he was and had been for years an American in his views of religion, and he wished his children to be so too; that the law had ordered a book seller's shop to be opened, from which all must buy books, and so prevent the children from reading our good books; that he wished, however, to procure a quantity of them for his children. He said, moreover, that there had been of late a tumult at Tenos, and that a man who went there to sell books in the villages, had been obliged to fly from the place, on account of the hue and cry, got up by the people, supported by the demarch.

He said, moreover, that about five months since, an attempt was made, as was supposed, to assassinate — because it was said that he had turned American, and was aiding the Americans in turning others; or that he was on their side. The assassin did not succeed in finding him alone. This story I have since examined, and found that it had some foundation, though it is not supposed that there was any attempt to assassinate, at least nothing certain.

10. A new edition of one of Korai's books, entitled "Advice of three Bishops," sent to Pope Julius, 3d, in the year 1553, was published by Coromelas, printer at Athens. I have been informed that the Synod, on seeing Coromelas' prospectus for publishing this work, drew up a decree to have the edition seized and burnt. The book, however, by some good hap got out before the decree. The object of this book is to expose many of the errors of the Roman Catholic church, and in so doing it hits so hard some of the Greek clergy, that they are ready to cry out, "In saying this thou reproachest us also."

11. Went to the Piræus with Damianos to see about the New Testaments which had arrived from the American Bible Society. In going and coming I conversed much with him, on the importance of his work as an agent of that society; of his endeavoring, wherever he might go, to enlighten the people, call their attention to the Word of God, shewing himself a pattern of good works, and using his influence in doing good, urged forward in all that he did by love to Christ and the souls of men, and remembering the coming judgment, and

that the eyes of many in America would now be upon him, and much more, the all-seeing eye of Him, who dwells above us in the heavens.

14. To-day, two or three of my scholars, took some of the New Testaments which I recently received, and went into the market-place to sell them. They sold, however, only two copies. Two priests came and some of the people, and said that these books were to be avoided; that they were American; and that the Americans had taken away from the Word of God. One of the students told me that they talked to him in such a manner that he really was afraid they might fall upon him and injure him.

In the evening Constantine arrived from Syra, and informed me that he had brought Dr. Korck's things back to the Piræus, as he could not remain in Syra. He brought me a letter from Mrs. K. and another from the Rev. Mr. Leeves, stating that the night before some of his windows had been broken by the mob, which is much enraged against him and professor Bambas on account of the translation of the Old Testament. Constantine told me that Mr. Leeves and his family could scarcely go out into the street without being insulted.

15. Sabbath. In the morning I expounded a part of the seventh chapter of Hebrews. During my exposition Mr. M. B., of Naxos, came in, and after the exposition, he remained and gave me a long account of the manner in which the images had been found and miracles got up at Naxos. From what he said, it appears that the bishop of Naxos, formerly the bishop of Tenos, who assisted in establishing the church of the virgin, has been trying to get up some miracles in that place, and for that purpose has three tools at work;—one is a man named Baba Manolis, who professes to have communication with the virgin Mary, and after saying his prayers to her, utters words of which he says he is unconscious—sometimes in the form of a dialogue between her and himself. He says he has the virgin within his bosom. The two others are two monks, who go about and proclaim the wonders.

Mr. B. says hundreds of persons have been digging during the winter, in order to find the images or pictures. Now they have found one, which they call the mother of the one at Tenos, that is the original picture of the virgin, made as they say by St. Luke. They have also found the picture of Ste Anna, the virgin's mother, and several others. When the affair first began, Mr. B. was ap-

pointed by the eparch of Naxos, with another layman and two priests, to go and examine the affair; but the priests could never be induced to go. Sometimes they had a cold, or something else was the matter, and they could not go. He supposes they were prevented by the bishop, so that the thing might not be examined and exposed. The eparch wrote several times to the nomarch at Syra, and after a long time got an answer, that he must not interfere directly with the matter, but indirectly; and so the affair was left to go on and gain strength till it has become formidable. At first he said that perhaps two thirds of the people of Naxos did not believe and laughed at the affair; but now that pilgrims begin to flock thither, and they find it for their interest, they say, Let it alone; let the people come, so that we may let our houses, etc. He says he is ashamed of his countrymen, and that they bring religion into disrepute.

Spent most of the evening in religious conversation with two or three Greeks. Learned that many people here are much excited against the Americans; that two thousand copies of the inflammatory pamphlet printed at Paris, have just been printed here, and that the Greeks mean to print many and send all over the country.

Professor Bambas called. It seems that the earthquake in Syra was the cause of the mob's breaking the windows of Mr. Leeves, and they intended to proceed to the house of Bambas and attack him, but were in some way prevented. He left the next day for Athens. From what I have heard it appears that a monk, who is opposed to Bambas and the schools, had said that Syra was in danger of being destroyed during those days; and when the earthquake was felt, the rabble took it to be a token against the Bible men, and went from the church to Mr. Leeves to break his windows.

Heard to-day that all the schools in Syra are closed. The Sciots are all afraid. During Bambas' visit, I asked his opinion with regard to a High School, whether it would be best to have it at Scio or Samos—and he gave it as his decided opinion, that Samos is the best place, and that we might there expect more fruit from our labors than at Scio. He recommends the continuance of the schools already established at Scio, but says, the population is not such as to make it advisable to establish a High School there; and that the better sort of Sciots will not return there to live under the Turks.

Mr. A. told me that the piece on intemperance, which was read Monday, the 2d, and which has been printed in the *Minerva*, has already been the means of reclaiming perhaps a thousand persons from the use of ardent spirits. This, if true, is very encouraging.

20. Two of the young men who have just finished their course at the teacher's seminary, and who are going out as teachers, applied to me for books and especially for New Testaments, for their scholars.

21. Yesterday some boys tore up a New Testament before Mr. Hill's house. To-day I saw several fragments of it scattered here and there in the street close by his house.

Mr. L. called and conversed much about the affair at Syra, and the designs of the missionaries; he said he was pretty much persuaded that it is better to give the common people the gospel in ancient Greek, than modern. He thinks the missionaries must have been faulty at Syra, and expressed himself very strongly against our attempting to touch the dogmas of the Greek church. I told him that according to the books of his own church, its dogmas are contained in the sacred Scriptures, and briefly in the creed called the Apostles, which we ourselves believe, and against those dogmas no one of us ever thought of making an attack; that the having of images is not a dogma of the Greek church; that we are taught in their own catechisms, that he who cannot pray without an image before him is in error; that we have not any images, neither is it necessary to have them, his own church being the judge.

Mr. L. is an intelligent man, and friendly—but from what he said, I am satisfied, that there is a great deal of feeling excited at this time against the missionaries, even among some of the more enlightened and liberal Greeks.

Four days later Mr. King adds—

You will see that there is at present, a high degree of excitement against the Americans, which name includes all missionaries and Bible agents. I feel, however, very quiet, and go on with my work just as usual. Yesterday teachers applied for school-books and tracts, and I gave for schools in different parts of Greece, upwards of 1,300 copies of religious tracts, school-books, and New Testaments, for schools alone; and this in one day, and in the midst of the greatest excitement. I often say to

those who come, You know that these books are now spoken against; and they reply, "Yes, but we wish them." Very well, I answer; I am ready to serve you.

Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

Schools in the Turkish Barracks—Advance in Knowledge and Improvement.

February 11, 1836. Messrs. Goodell and Homes visited the extensive barracks at Scutari, which have accommodations for ten thousand men. One of the most prominent and respectable locations in the buildings is that allotted to the schools. There are several apartments furnished with desks, tables, and black boards; in some of which the soldiers were studying the mathematics, in others drawing, in others music, etc. One large room is devoted to a Lancasterian school, and its walls are hung with the lessons which we prepared for them two years ago. In another room was found a collection of books, maps, and apparatus. A blank, white globe from America, presented by the missionaries, has been entirely filled up, and lettered in Turkish, by one of the Turks themselves. There are many articles among their apparatus of which they do not understand the use at present, though they may by and by learn.

The officers were apparently very cordial in the reception of us, and very polite in their attentions.

From Scutari we passed over the Bosphorus again, and visited the military school (formerly barracks) situated on an elevation behind the village of Dolma-Bakhche. The commandant, Azmy Bey, who has lately been to England, and who is one of our old friends, received us very cordially in his own room. Here we found two electrical machines, a patent sun-dial, measuring and surveying instruments, etc., and a large number of engravings which he brought from England. The walls of his room were decorated with drawings of a very respectable character, made by some of the pupils. Here are two truly magnificent school-rooms, each of them at least a hundred feet long and fifty wide. One of these, designed for lectures on the natural sciences, and for drawing, is furnished with elegant tables, and with va-

rious apparatus; and the other is fitted up for a Lancasterian school of three hundred pupils. This room is worthy of notice from its unusual height, the number of its windows, and particularly for its extraordinary cleanliness in every part. It is gaudily decorated by paint and gilding, and a portrait of the sultan hangs over the seat of the principal instructor. This latter individual, Jonas Effendi, is a man of talents, and of good education, according to their standard, and also possessed of enlarged and liberal feelings.

Through the influence of Azmy Bey, there are attached to this school, two of the common printing establishments and six lithographic presses. This is the third printing establishment connected with the Turkish government in Constantinople.

12. Several Turkish officers called at Mr. Goodell's to make inquiries on various subjects, and also to obtain translations of text books for schools. We are frequently amused at the questions proposed to us by the people here, from which it would often appear that they imagine us to know, not a little, but a great deal of every thing. If an electrical machine is broken, they apply to us to repair it. If a public post-road is to be constructed, they come to us to ask what is the most approved method. If a steamboat is to be built, we are importuned to give them some instruction as to the mode of constructing her engine, etc. We always hold ourselves in readiness to assist them by our advice and instruction in all useful things, so far as we are able, and we are often enabled to render them important service, although, of course, we are obliged sometimes to acknowledge our ignorance.

13. A priest from a neighboring village, accompanied by a rich Armenian banker, called to-day at Mr. Goodell's. The priest is an intelligent and a very friendly man, and we have reason to think that he is truly pious. He is the same that we have mentioned before. They visited the school, and were present at a philosophical lecture, and appeared to be much pleased with all they saw, and particularly with the philosophical apparatus and the experiments in electricity.

March 1. Two of our scholars have been taken away in order to be placed under the care of two English architects, or engineers, who are employed by the government, in order to learn their art and prepare themselves for the service of the sultan. Both of them are talented

and promising boys, and we regret very much to lose them, particularly at this stage of their studies. They have acquired, to some extent, the colloquial part of the English, as well as the grammar, and were attending to geography, the mathematics, and other studies.

State of Preaching and Inquiry among the Armenians.

The vartabed who formerly acted as bishop of Tocat has been removed to this city, probably on account of the complaints of the people there. He has been here a month or more, and now, strange to tell, the patriarch has stationed him as preacher of the same church in which our friend, the pious priest, officiates. The vartabed has preached three sermons there, all of them evangelical, and the people are both surprised and pleased. After one of his sermons, many of them went to the preacher, and kissing his hand, agreeably to the custom of the country, they thanked him for the good words he had spoken. It is a singular providence that has brought together, in the same church, an enlightened and pious priest and an evangelical bishop.

A vartabed and preacher of distinction preached last Sunday in one of the churches on the duty of fasting. He remarked that "many in these days decry fasting, and say that the fasts are not binding; but let all such be anathematized. If they say that fasting is not enjoined in the Scriptures, let them know that the first command given to Adam and Eve was to abstain from eating of the fruit of a certain tree, which was, in fact, fasting." A female present, on leaving the church, remarked, "I never hear our preachers preach about any thing else but fasting and money. They never preach the gospel."

Mr. O., an enlightened Armenian, lately had an infant child baptised. The usual mode of Armenian baptism requires that the child shall be presented by its godfather, the parents not being known in the ceremony. Mr. O. brought his own child in his own arms, and the priest baptised it, supposing that Mr. O. was its godfather. After the ceremony was over the priest ascertained that the child was Mr. O.'s, and he was very much frightened at what he had done, and rebuked Mr. O. aloud for having presented his child in that unprecedented way. Mr. O. endeavored to comfort the priest by alluding to the Scripture ex-

amples, saying that godfathers are not recognized in the Bible. This matter has made a great deal of talk, and they consider Mr. O. as a great heathen or infidel, to baptise his child in that way. He has long since been set down as a heretic, though it appears that his heresy consists in following the Bible more closely than he does his church.

15. S., our Armenian assistant, met the preacher mentioned above, who held forth the other day on the subject of fasting. He has always professed to be very friendly to us and very liberal in his feelings, and we never suspected him of being a very close stickler for his church, nor do we now. He appears rather like a man who knows where the truth lies, but who seeks more his own than the things that are Jesus Christ's. S. knowing him well before, very boldly called him to an account for his sermon, asking him, "Why do you venture to make such assertions in your preaching as this, 'Without fasting there is no salvation,' etc. Do you not know that this is not according to the gospel? Nay, that it is directly against the gospel? The preacher replied that he must say something on the subject to satisfy the superstitious among the people, otherwise they would calumniate him. S. replied, "But is this a good reason for preaching an untruth? Did Christ do so? On the contrary, was he not calumniated for *speaking the truth without fear*? and can you, or ought you to expect to fare better than he?" "If they call the master of the house Belzebub, how much more they of his household." And to avoid the reproach that fell on Christ, and which you, as his minister, must expect, will you mislead the people by a falsehood?" The poor bishop could not answer one word, but hung his head in shame, and it is very doubtful whether he will ever venture to preach in that manner again.

The journal mentions a call from four Armenians, whose object was to obtain answers to certain practical questions relative to their own duty in regard to some of the ceremonies of their church, which indicated an unusual measure of conscientiousness and regard for the spiritual meaning of scriptural truth. The interview ended in a decision on the part of one of them, that he could not partake of the Lord's supper, because he did not yet feel that he was a true Christian. If this spirit

of inquiry shall continue, producing similar results, the formal and spiritual death of the Armenian Church must soon retire before the vital energy and purity which the Holy Ghost is inspiring.

Changes among the Turks—Trial and Acquittal of an Armenian.

30. The *Korban Bairam*, an annual feast of the Turks, has just passed. Changes in the government, the appointment of pashas, etc., are usually made out at this time. On the present occasion the old Turkish names for the officers of state were abolished, and the European nomenclature adopted; as for instance, instead of Kahlia Bey was substituted, Minister of the Interior; instead of Reis Effendi, Minister of Foreign Affairs, etc. This may safely be put down as one among the signs of the times, that the old order of things in Turkey is passing away, and something very different is to be substituted in its place. Who can predict what will be the end of all these changes?

Another link in the chain is the construction of carriage roads. There is now a regular post-road from Scutari opposite Constantinople, to Nicomedia, a distance of fifty or sixty miles, over which the traveller may pass in a post-waggon with four horses, if he wishes, as rapidly, if not as comfortably, as on most of the post-roads in our own country. They are also constructing a similar road between the metropolis and Adrianople.

April 4. To-day our friend A. is in trouble. Through the indiscretion of one of his disciples, he was accused of infidelity by one of the priests. Yesterday one of the preachers of the church to which he belongs declared publicly that he is an infidel and a heretic, and in a day or two a council of bishops and laymen is to be convened for the purpose of investigating his case and deciding upon the truth of the charges brought against him. This is the usual course of justice in this country, as to order of time. First, a man is publicly condemned unheard—and afterwards, it may be that he is tried. A. is somewhat anxious in regard to the result; not that he fears for himself; for he seems ready not only to suffer, but also to die for the name of Christ. But he fears that the good work of reformation will be retarded by his not being able to talk as freely as before. If he is excommunicated, nobody will afterwards dare to enter his house or receive him into their houses, or to

speak to him in the street. The Lord, however, knows how to bring good out of evil.

A. has been to-day to ask advice of a vartabed, who is also one of the preachers of his own church, and a particular friend. The vartabed tells him, "You have nothing to fear, for you have a great many associates. There are many now, who, like you, think and talk according to the gospel, and you are by no means alone."

5. The council has been held. It was composed of two vartabeds (acting bishops) and several of the primates of the church. They met in the church itself, and sent for A., and called upon him to answer to the charges alleged against him. Among other questions put to him were the following:—"What do you believe in regard to the bread and wine of the sacrament?"

A. "I believe that after consecration, the Lord Jesus Christ is *spiritually* present with the elements, and that whosoever partakes of them with a right spirit is benefitted thereby."

Q. "Do you believe in confession?"

A. "I believe first that all sins must be confessed to God, who stands ready to pardon the chief of sinners."

Q. "But do you not believe that sins are also to be confessed to a priest?"

A. "Why do you ask me for my faith on that question? Do you not all know that I have been just now to make my confession to a priest? And what more do you require?"

It is proper to remark here, that great latitude is given at an Armenian confession, to the penitent, as will be seen in subsequent parts of this journal. The idea that a priest has power to pardon sins at pleasure, is held by none in the Armenian church. He can only pronounce absolution, on condition of true repentance, which amounts to the same thing as declaring merely the terms of pardon.

A. made two declarations in council; first, that he has no confidence whatever in the mediation of saints; and secondly, that he receives the gospel as his only and all-sufficient guide. The council decided after full inquiry, that he is a good Christian and no infidel, as was slanderously reported; and that the priest who originated the story is a meddlesome and bad man. They furthermore promised that they would every where endeavor to efface the bad impression that has been made of A.'s character.

[To be continued.]

Sandwich Islands.

LETTERS FROM MR. EMERSON, AT WAIALUA, ON OAHU.

Mr. Emerson, under date of August 21st, 1834, gives the following account of the—

Increase of the Church—Improvement and Reform among the People.

I will, however, barely remark that our little church of sixteen members received an accession of five last March, and now consists of twenty-one members. There has also been an obvious improvement at the station during the year; though we have not enjoyed what we most of all need, a revival of religion. Habits of neatness, industry, and economy are obviously gaining ground among those over whom, from proximity of situation, we are able to exert much influence. Upwards of thirty dwelling-houses, built in native style, have been erected within a quarter of a mile from the church, during the past year. A number of these were erected by persons living on the spot, who pulled down their old habitations to make better ones. But the larger part were erected by persons living upon Koolau, formerly teachers there, who moved to this place to enjoy, as they say, the protection of laws and the means of grace and instruction. Our chief, Laanui, has, during this season of confusion on Oahu, adhered, as far as was practicable to the laws published by Kaahumanu and the king some three or four years since. So that the land of Waialua has probable experienced less of the evil of the times than any other division of Oahu. And yet we have by no means escaped. Schools taught by natives have been entirely at an end for a year or more.

One of the five individuals whom we received into our church last March, was an old man of sixty-five or seventy years. He had learned to read and write in his old age, and had acquired some knowledge of geography and arithmetic. He was formerly famous for his skill in native games of hazard and sleight of hand. About nine years since he abandoned these pursuits, and commenced learning to read, etc. He has since that time, in the view of the natives, exhibited an unexceptionable christian character. Since we have known him we have been much interested in his apparent attention to the things of religion. He has

often called upon us, not, however, to tell his pious thoughts, as this people are very prone to do; but to ask questions for instruction in the Scriptures. He has been consumptive for a number of years. Whenever I have asked after his religious feelings, he has generally replied that his body was weak, but his affections strong; and Jesus Christ was the subject of his thoughts all the day. He apparently set his house in order, and left pleasing evidence that he was an heir of heaven. He died after a sickness of one week. I called upon him twice, and found him apparently meek and humble, leaning upon the arm of the Lord. Just before reason left him, he sent us a message of love and gratitude, and sent for the members of the church to come and see him. I could but feel that efforts made in his behalf were very small, compared to the glory to be revealed to him and to those who truly aided in bringing him acquainted with the gospel. His name was Job Kane-pailua.

Again in November, 1835, Mr. Emerson writes—

There is nothing to hinder the progress of schools and the progress of knowledge at these islands, more than exists in many other places; and all that is wanting to overcome the real obstacles that do exist, is prayerful and persevering effort. The acquirements of a few boys, who have been under our instruction a part of the time for three years, encourages us much to increase our efforts. The best teacher we now have at Waialua, is a boy of sixteen years, who could barely read three years since. He is now master of Colburn's First Lessons, has some knowledge of geography, writing, and the elements of geometry by Holbrook. He has also studied somewhat thoroughly the natural history of about forty beasts. His skill in teaching is not surpassed by any native at the station. A few other boys are doing almost equally well.

As to the prospects of religion at our station, I think we have had encouragement the past season. Two now stand propounded for admission to the church, and we think that two others, at least, will be received before many months. We have hope for several, that they have, during the past year, experienced a change of heart. The people are learning more fully now than formerly, what constitutes a qualification for church-membership. Not many days

since a church-member at Wainuia said that formerly individuals came into the church by a long process of effort, but now there was a new way of getting into the church, which was by getting a new heart. Although our views are all alike about the qualifications requisite for church-membership, yet the remark of the native above shows that their views are altering and improving. I feel satisfied that the leaven of truth is working its way gradually among this people, but the progress must be slow, unless the efforts are very great and greatly increased.

LETTERS FROM MISSIONARIES ON KAUAI.

ON the 15th of October, 1835, Mr. Whitney writes from Waimea respecting the—

Church—Schools—Sickness.

On the eastern part of this island, which lies between the stations held by brethren Gulick and Alexander, there is a dense population, who have long been willing to have a teacher come and live with them. In May last, Simeon Kaiu, the native who went with us to the Society and Marquesas Islands, with his excellent wife, who was formerly the wife of king Taumualii, were advised to reside on that part of the island during our visit to Oahu at the general meeting. As they held large tracts of land in that quarter, and but little in this, they found it much easier to support the company of people who were attached to them as chiefs there, than at Waimea; and soon after our return they concluded to remove thither with all their people, among whom were sixteen members of this church, and a number of others who were candidates for admission. Scarcely had they got settled, however, before their beloved teacher Simeon, was suddenly cut off by death. It was a severe stroke to the little colony, to this church, to the island, and to the nation. He was a man of sound judgment, excellent temper, and active piety. For ten years he had adorned a profession of the gospel, and was taken from us just at a time when we were hoping he would in a good measure supply the place of a foreign teacher. His wife, Debora, and the other members of the church will remain in that district, with the hope of obtaining a missionary to live with them, after our next general meeting. There is scarcely a more promising field at the Sandwich Islands.

You may readily conceive that after having sent out three little colonies, our numbers and strength, both in and out of the church, are somewhat reduced at Waimea. Beside the sixteen members above mentioned, five during the past year have removed to join the new church at Waioli, and twelve to Koloa. We have, however, felt the truth of the promise, "He that watereth shall be watered also himself." Twenty-two have since been added to our church. The Spirit of God has most evidently been among the people, and is still refreshing us with his presence.

The interest in schools continues unabated. The number of readers has rather increased during the year past, notwithstanding some large schools have removed to the other stations.

The population of the district is on the decrease. From the records which have been kept the year past, it appears the proportion of deaths to births is as three to one. This is an alarming fact, and should teach us that what we do for this perishing people, must be done quickly. Since I came to this island, fifteen years ago, one whole generation have gone down to the grave!

My personal labors for the last three months, have been much interrupted by severe family affliction, with which it has pleased our heavenly Father to visit us. The health of Mrs. Whitney has not been good for a number of years past, but such as allowed her to keep school, and attend to the ordinary duties of the family till the 13th of July last, when she was taken ill, and has ever since been confined to her room. For eight days she was so low that we almost despaired of her life. We had no physician on the island, and so pressing were the duties of Doct. Judd that he could not come to our aid. He and the brethren at Honolulu sent us a physician, Doct. Thomas, who was a help and comfort. He did not arrive, however, until after she began to amend. Mrs. W. is still very feeble, unable to be removed from her bed, and the prospect of her immediate recovery is not very encouraging. Brother and sister Alexander were with us, during the most severe part of Mrs. W.'s illness. They have since returned to their station and we are alone. In consequence of this illness my time is much broken up, but I manage so as to keep a school of forty teachers two hours in a day, preach twice on the Sabbath, attend two Sabbath-schools, have a prayer-meeting every morning at daylight. We meet in our new and commodious church, which

is uniformly full of attentive natives, and I always improve a season in remarking upon the passage of Scripture which is read on the occasion. God has evidently been with us in these meetings, and I can look at them with the sweet reflection, that there I have spent some of the most precious moments of my life.

Respecting the church at Koloa, Mr. Gullick, the missionary residing there, writes, under date of November 28th, 1835.

Brother Alexander and myself held a protracted meeting at this place in July. And though there were no striking indications of the divine presence with us, we trust some of the seed, then and subsequently sown, fell on good ground. The attention of the hearers, 500 to 800 in number, was encouraging. There was much seriousness, particularly among the people of Deborah, who now reside there. Some thirty or more of those, who were subjects of the work in 1832, have of late appeared to be revived, and a few others in Wailua and vicinity have recently given pleasing evidence of a change of heart. You will doubtless have heard ere this reaches you, that a church, a branch from that at Waimea, was organized here in April last, consisting of twelve members. In September eighteen were added by a profession of their faith in Christ. Last Sabbath three more, and three also by letter from Waimea; which makes our present number thirty-six. The twenty-one admitted by profession, with ten or twelve more in this vicinity, and the thirty of Deborah's people above mentioned, are a part of the fruits of the revival of 1832.

LETTER FROM MR. HITCHCOCK, DATED NOV. 1835.

Schools for Children—Church and Meetings.

THE station of Mr. Hitchcock is at Kaluaaha, on the island of Molokai. After mentioning an absence at Lahaina, where he was detained with his family about three months, on account of the illness of Mrs. H., he remarks—

On our return I immediately set about improving the children's school, and was as successful as our very scanty means could allow us to expect to be. It increased in numbers from about eighty to 200 or 220; 190 of whom attend on an

average. Many of these are tolerable, and some even fluent, readers, answer questions well in mental arithmetic to some considerable extent, also in geography, and write a fair and legible hand. The greater part of the scholars have never been at school before, and of course knew not even their letters when they entered. These, all of them, learn fast, and would learn much faster, had we the proper apparatus for instructing and the proper books. I have several in the school whom I am preparing for the High School. They are active lads. The school takes up much of my best time, but not more perhaps than its importance will justify. I am obliged to hold the school in the morning, immediately after breakfast, otherwise the children would be wandering in the mountains or fish ponds, and could not be collected.

Since I last wrote you, nine new members have been admitted to our church, who, added to our former number, make thirty-three. The individuals mentioned had for a long time sustained a christian character, and still give us reason to hope that they are the real friends of Christ.

At present there appears to be much more seriousness among the people than common. I can but hope that there are several truly anxious for their souls. I have set apart two evenings in the week for the purpose of conversing with those who wish, and there are usually from twenty to thirty present; and some of them seem solemn and concerned; and a few say that they love God for giving his Son to save such sinners as they are. I find, however, I must be exceedingly jealous of them, as there is not one of them who does not wish with all his heart to get into the church; and as many will learn almost any lesson which they suppose will favor their great object. It is not easy to distinguish between the sincere, and those who feign goodness from sinister views. For this the minister here needs no ordinary degree of sagacity and wisdom from above; and probably none of us escape being imposed upon by those who have no other end in view in their religious pretensions, than admittance within the pale of the church. But it is a heart-consoling fact that some, as they enter the church, honor their high calling. Of this kind we have several, two in particular, one by the name of Thomas, the other Louis. The former a poor and very ignorant man; the latter a high chief. They both seem to be

taught from heaven. I have not time now to say more about them, though I may probably add something hereafter.

LETTERS FROM MR. LYONS, DATED AT
WAIMEA, ON HAWAII, SEPT. 15, 1835.

General View of Labors at the Station.

Mr. Lyons has heretofore been associated with Mr. Baldwin, who together had under their immediate care the elevated and mountainous districts of Waimea and Hamakua; but since Mr. B. has been compelled to retire from so severe a climate, Mr. L. has devoted himself principally to Waimea.

I have propounded four individuals as candidates for admission to the church. I regard them as among some of the first fruits of my labors. If converted, their conversion is the result, or some of the results of a protracted meeting held in Hamakua last year. Perhaps at that time some were converted who have since gone to heaven. I have now an interesting case in my eye—that of a young native woman. When we first went to Hamakua to live she was rude, and given to pleasure and the world. In a few months she became a very regular attendant at all the meetings and schools, and listened with great interest to what was said, and often was so affected as to take her kapa to conceal her tears from others. She had a disease in her limbs which rendered it very difficult for her to walk; yet she would come to our meetings, choosing rather to endure a little bodily pain than to forego the pleasure of hearing God's word. This was particularly observable on one Sabbath, when the meeting was held in the valley of Waipio, instead of the usual place. She could not stay at home, but with great effort descended the high precipice, attended meeting, and returned the same day, in order to be present at the usual evening meeting held at our house. The natives speak of her with a great deal of wonder, in view of the greatness of the change they observed in her conduct. She abandoned her follies, walked circumspectly, conversed about the things of God, and daily searched the Scriptures, even till her death. During her sickness (I have it from her friends) she exhorted all who came to see her to seek religion, to break off from their sins and follow righteousness. As she drew towards her end, she had a dream in which she seemed to see a company of angels clothed in white,

coming to convey her to the other world. Her death was as a sleep, and I trust she fell asleep in Jesus and is now in heaven.

I have as yet said nothing about the number who attend meeting. This is of little consequence. I would, however, say that the number has been encouragingly large. Some have forsaken the house of worship, but others have taken their places, and if any thing the congregation has been on the increase. At Hamakua, if Waipio be excepted, (and the great precipice hardly allows this to be an exception), but few people live within a convenient distance from the meeting-house. From the meeting-house to the farther extremity of Hamakua is twenty-five or thirty miles, so that a great portion of this district can hardly be said to come within the influence of the gospel. They attend no meetings, hear no sermons, except by accident, or by means of a tour among them, the latter of which is not easily performed. At Waimea the people are not scattered over quite so extensive a territory, but still there are but a few hundred that live near the house of worship. Considering the distance of many of the people, we may say a goodly number come to the sanctuary in the morning. Kowaihae and Pueko, villages on the shore, twelve or sixteen miles from Waimea, are but little benefitted by the preached gospel. But little has been done for Kohela the past year, in consequence of the illness of Mr. Baldwin, and my residence at Hamakua.

As to the appearance of the people in the house of God, there has been nothing very remarkable. There is not that aspect of civilization, which is observed at some of the older stations; this could not be expected in such a young and retired station. The means of civilization are not so numerous and accessible as at many other places. Yet there has been an evident progress in civilization. There is far more European clothing made than there was three years ago. But still the congregation is a native congregation. Most of the women have no bonnets, and most of the men no hats; and all, with few exceptions, go barefoot, and sit on the floor in true native style; and so fond are the majority of this position, that it is very difficult to get them to stand up in the time of prayer.

The degree of attention given to the word has on the whole been gratifying, and yet many in coming into the house of God have taken their seats as far from the pulpit as possible, and that too when

there was abundance of room very near. I have often requested them to come up nearer so as to be within the hearing of my voice, and have waited a long time for them to come, but they would remain almost as immovable as the posts of the house. Some native of more authority than the others would after a while arise, and command and drive, and in this way they have been moved. Our meeting-house, it should be remembered, is very large, and though perhaps filled at the time it was built, there is much spare room now. It has many open doors, so that in a windy day (and we have many such days) to preach in it is almost like preaching out of doors.

I said that there was an evident improvement in some respects. This appears in the comparative stillness that pervades the congregation both before and after service. Formerly there was much going out during sermon. There is but little of this now. Formerly there was great noise and confusion as soon as meeting was dismissed; now it is not so. Many retire orderly to their houses, while many it is true sit down in groups about the meeting-house, and enter into conversation on the most frivolous and irrelevant subjects; yet without disorder and confusion. There is also a marked improvement as to the understanding of sermons. This is evinced on the day in which texts are recited and examined. There is, however, great room for further improvement in this as well as in many other respects. It is also to be hoped that some have not only better understood the truths of the gospel, but have been savingly benefitted by their convincing and converting efficacy.

The next topic on which I shall particularize is schools. 1. Sabbath schools. These may be divided into schools instructed by natives entirely, and those under our own superintendence. The former are held in distant school districts, and consist principally of adults. The only exercise is the reading of the word of God. From these not much can be expected, as the teachers, though of a good moral character, are yet most of them destitute of piety. Some good is no doubt done; for wherever the word of God is read, it will have a salutary influence. The Sabbath-school superintended by ourselves has been held immediately after the morning service. It has been composed of children and adults. The latter have recited the seven verses for the week, and answered questions on the same. The former have recited hymns, the Ten Commandments, answers

to questions from certain small catechisms; and some of them have attended to the verses of the day. At Waimea the Sabbath-school was not very flourishing, at least during the four months previous to our going to Hamakua. Many efforts were made to place it in a prosperous state, but the time for its prosperity did not seem to have arrived. At Hamakua the Sabbath-school, though at first small yet gradually increased till it numbered about two hundred. About seventy of these were children. The average number of children, however, was only thirty. During the last two or three months of our residence there I established a Sabbath-school in Waipio, which attended to a different portion of Scripture from the other. I have been pleased with the readiness with which questions have been answered and the degree of knowledge many have manifested respecting the Sabbath-school lesson. The verses are explained the week before hand by me, but not many of the pupils listen very attentively to the explanation. The teachers do nothing but hear the verses recited. They ask no questions, and make no preparation for their task, except what they make while hearing the explanation, and hence they are not very well qualified for their work. They have not the means for qualifying themselves, as teachers have in America. They have no commentaries, no reference Bibles, no bible dictionaries, etc. in their language. The knowledge they obtain is from the missionary. We hope to have these conveniences in due time. Indeed the exposition of the verse for each day in the Hawaiian newspaper has answered a very good purpose at some stations the last year; and the coming year there is to be a similar thing, though in a different and separate form.

2. Day schools. These, like the Sabbath-school, may be considered under two divisions—native schools, or schools taught entirely by native teachers; and station-schools, or schools superintended by ourselves. Of the condition of native schools you have heard before. In this vicinity they are not entirely extinct, though not far from it. In Hamakua about fifty or sixty children have been in the department the last year, and perhaps as many adults. No great amount of knowledge has been received. A very few have learned how to read. Many adults cannot read so well now as they could three years ago. Some can read better, and there are some new readers. Before native schools will flourish again there must be a better set of native

teachers, and better school-houses. There is hardly a decent school-house in all this part of the island, and there are few of any kind.

Schools under our own instruction have been three, a school for men, a school for women, and one for children. The men's school was composed of teachers and others of a promising character, and of any readers disposed to attend. In this school some attention is paid to reading, arithmetic, simple geometry and geography. Not much progress has been made in any of these branches, in consequence of various interruptions from the calls of chiefs, etc. From the whole number I have selected two scholars and sent them to the High School. The women's school has consisted of as many women as could be called together, and has been taught by Mrs. L. Reading, mental arithmetic, and sewing have occupied the attention of the scholars. To keep this school in existence has been a difficult thing. The women have deemed other things of more importance, and indeed they have many things to occupy their time. They have heavy burdens to bear, and deserve our sympathies and prayers.

The children's school we have regarded as the most important. This has been taught by Mrs. L. five forenoons in the week, and has numbered about forty scholars, with an average attendance of thirty. This was as great a number as could be collected within a convenient distance. This school is at Hamakua, and was in a prosperous state when we left it. It is now in the hands of natives, and will probably suffer in consequence. It will be perceived that the majority of the children in this wide field are not instructed, and hence they are growing up in ignorance and wickedness.

At Hamakua I held two examinations the past year—one in January and the other in May. At the last there were present 265 adults, all readers; 123 children, twenty of whom were readers.

3. Singing schools. Of these there have been most of the time two a week. Some progress has been made in the art of singing, but not enough to deserve much notice.

Books have been in as good demand as could be expected, though they would probably have remained on our shelves, with the exception of some neatly bound portions of the Old Testament, etc., had we not used efforts to get them into the hands of the people, for but few come to our house to buy of their own accord. One reason of this is, the reading class

are pretty well supplied with such books and pamphlets as have been printed. The real amount of profitable reading is probably greater now than at any previous year.

Much time has been devoted to pastoral visitation. Sometimes the people have been disposed to receive my visits and listen to my instructions; and sometimes they would rather have the teacher pass on and leave them undisturbed in their sensual enjoyment. There is no better way to find out what the people are, than to be often among them,—not among them as on the Sabbath-day, or at meeting; but among them at their homes, in their houses taking them unawares, at their different employments, or at no employment at all. In this way both the moral and physical necessities of the people are ascertained. The sick and the lame, the blind and the maimed will meet the eye in almost every direction, and something can be done towards affording relief; and this, if effected, will better dispose them to listen to the remedy for the perishing soul.

The following entries in my journal will give some view of the incidents which occur in the course of these visits.

—Visited a family to-day, and inquired for a former scholar of mine, who had forsaken school and meeting. I found him; but what a spectacle! he was in the agonies of death. For five days he had lain speechless, deaf, and ignorant of all around him. His limbs were all in motion; his deep and hollow groan sounded horribly in my ears. It seemed as if the pains of hell had already got hold upon him. Such are the last hours of one who had forsaken the instructions of religion. I took occasion from this to warn others of their danger.

—Rode two miles this morning to attend the funeral of a native mother. Three of her children were present. One is a girl of about twelve years of age. The death of her mother seemed to have no effect upon her mind; no tear trickled down her youthful cheek to show that she loved her departed parent. I was reminded of Paul's description of the heathen—"without natural affection." As I rode to the funeral I invited some of the neighbors to attend. They said, "Yes, we will go," "but went not." When a person dies, the funeral ceremonies are generally performed by the nearest relatives. Sometimes they wrap the corpse in kapa, and sometimes they go in search of a tree, out of which they make a rude coffin, and lay the body in that. They

then dig the grave, and not unfrequently build a grass house over it. Sometimes the house is so large that a small family can live in it, and some have requested to live in such a house as an expression of attachment for the deceased. When the grave is ready the relatives take the remains of their departed friend and bury them out of their sight. You may sometimes see a father carrying the lifeless body of his child to the grave. It is laid in a rude coffin, perhaps, and placed on his shoulder, and carried along like a log.

—Visited a district in Hamakua, not far from the meeting-house. Had I not known to the contrary, I should have judged that the gospel had never been here. The language and actions of the people were such as might have led me to imagine myself among the rude and savage Marquesians. Some ran away on my approach, as if I were some destroying monster. Some laughed in derision, and sported with holy things—some refused to tell their true names and hence called themselves by false names (as I afterwards learned)—some sung out their names in a native song-like style—others cried out, We are all blind here, and hence don't want the Bible—others impiously exclaimed, Our God is in heaven. I never witnessed the like before. I tried to talk, but they would not listen. I then went to praying with and for them.

On the 15th of October Mr. Lyons gives the following account of his—

Tour through the District.

Since my return I have made a tour through the whole field, excepting some places difficult of access. My object was to examine native schools and preach to the people. A faithful tour through this field would require four or

five weeks, and the exercise of no small degree of strength, patience, and self-denial. Sometimes you can ride on horse-back, and again you will find it necessary to crawl on your hands and feet. You will look above, and lo a high precipice will threaten the exhaustion of all your strength. You will look below, and wonder how you will reach the bottom. Sometimes you will find yourself walking over scorching lava and burning sand. The eye will look around for some pleasing verdant spot, on which to repose, but look in vain. The still unruffled ocean will be on one side, and on the other desolation in its drearest form. Sometimes as you travel on you imagine yourself amid the rural scenes of your native land. Night comes on, you spread your table on a mat, sit on the floor, and eat as much like a native as you can. Supper ended, and you spread your mat on the grass floor, wherever you chance to be, in an old tottering native school-house perhaps, perhaps in a neat native dwelling; and lying down, you may sleep as sweetly as the novelty of your dormitory will permit. Occasionally you may find a place a little raised from the ground on which to sleep. I mention these things for the benefit of others. Having just completed a tour through my field of labor, I feel more than ever my need of fellow-laborers. When I am absent, meetings and schools at home languish. Scholars, for the most part, go back instead of forward, spend their time in idleness, rather than at school. Besides, what can I do for so many thousands of people, scattered over such an extensive territory? And why should I labor here alone? Are there none to come to my assistance? I trust that while I am writing this there are some preparing to embark for this forsaken and perishing portion of Hawaii. We have long been looking for help.

Miscellanies.

ACCOUNT OF THE ISLAND OF BORNEO AND ITS INHABITANTS.

THE following account is abridged from a more extended article contained in the Chinese Repository for March last. It seems to have been written by one who had the means of obtaining the most correct information, and who has diligently availed himself of the statements furnished by native

and foreign traders and travellers, on that hitherto neglected and almost unknown island.

Geographical and Historical Notices.

Borneo is the largest island in the world, except New Holland and New Guinea. It extends from four degrees twenty minutes south latitude, to six degrees north latitude, and from 109 degrees five minutes, to 119 degrees twenty minutes, east longitude. The

coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi, are navigable by small vessels for more than fifty miles. A great part of the coast is marshy through a breadth of fifteen or twenty miles. A lofty chain of mountains runs through the eastern part of the island in a direction varying little from north and south. The relative situation of Borneo is most advantageous. On the east, it has the great island Celebes and the Spice Islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra and the Malayan peninsula; and on the north and northeast, at no great distance, China and the Philippine Islands. Its western coast is scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake, safe for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the straits of Sunda or those of Singapore; it is difficult to conceive how a location more convenient for commercial purposes could be selected.

There is a tradition prevalent among the natives that a large part of the island was anciently in the possession of the Chinese. But this point, as well as all others relating to its ancient history, we must waive for the present, for want of definite and positive information. The island was discovered by the companions of Magellan in 1521. Several European nations have attempted to establish themselves on the coast, but none have succeeded except the Dutch, who have now several small establishments. The Portuguese attempted a settlement in 1625; but the sultan of Landak and Sukadana, in whose territory they made the attempt, suspecting that they might have treacherous intentions, expelled them by force from the country. In 1645, the Spanish, whose territories in the Philippines have suffered from the incursions of the Malays of Borneo Proper, sent an expedition to take revenge, burnt many villages, and carried away two or three hundred prisoners as slaves. The Dutch commenced their efforts to establish themselves in 1643, when they erected a factory at Pontiana, on the western coast. In 1687, they attacked Sukadana, and expelled a few English traders whom they found there. In 1748, they compelled the prince of Tatas or Banjar-masin, to grant them the exclusive privilege of the pepper trade in his dominions. The commercial intercourse of the Dutch with this part of Borneo has continued till the present time; and they

have there a small fort, with a good supply of cannon.

On the west they have a territory under their control, where they have made great acquisitions by treaties since the year 1812.

The English East India Company attempted to establish a factory at Banjar-masin in 1706; but they were soon compelled, on account of their tyranny over the natives, and the consequent hostility of the latter, to abandon it. Again in 1772, they attempted an establishment at Pasir, on the southeast coast, but were soon compelled to abandon that also.

As the character of the country and its inhabitants varies considerably in different parts of the island, we propose to give such a description as our means of information enable us, of the several parts, beginning with Borneo Proper, which has given its name to the whole island. This state has a sea-coast of seven hundred miles in length, and extends inland from one hundred to one hundred and fifty miles. On the west, it is bounded by the territory of Sambas, which is now a Dutch residency; on the east, by the river Kimanis, which was formerly the boundary of the Bornean territories of the kingdom of Sulu; and on the south, by the possessions of various tribes, which, from their savage customs, and ferocious character, may be supposed to belong to the native Dayaks. The Kayan, Dusum, Murut, and Tatao, are among the most important.

Borneo Proper contains several fine rivers, which might be turned to commercial and agricultural advantage. Borneo river, on which the capital of the kingdom is situated, is one of the largest. Vessels of six hundred tons go to the city, which is ten miles from the mouth of the river. The interior of the country is mountainous. The city of Borneo or Bruni as the natives call it, stands on the banks of the river, within high water mark. The houses are built on posts from one to two fathoms in height, and connected with each other by planks. They stand in rows running to and from the river, with channels between them, which serve the purpose of lanes and streets. Some are two stories high. The fortified palace of the sultan alone is built on dry land.

The number of inhabitants is unknown. Malte Brun states the number of houses to be three thousand. The natives whom we have seen, appear to think the number too great to be counted. They represent it as a very large city—sufficiently so to contain 100,000 or 150,000 inhabitants. This statement is not so inconsistent with that of Malte Brun, as it would be if made respecting cities in other countries; as several families usually reside in one house, so that in a single dwelling one hundred or even a hundred and fifty or two hundred inhabitants are sometimes found. They are nearly all Malays. Their ancestors emigrated thither "twenty-nine reigns ago," which allowing

twenty years for a reign, gives the period of five hundred and eighty years, and would place that event in the thirteenth century. According to their own account, they had not then embraced the Mohammedan religion. They are generally superior in person and intelligence to the Malays of the peninsula, Sumatra, and other islands. A large proportion of the men are able to read.

Though the inhabitants of the city of Borneo and of most of the villages on the coast, are Malays, that people "do not constitute more than one tenth of the subjects of the rajah." The interior is entirely occupied by different savage tribes, who live in a state of constant hostility with each other. Their languages and many of their customs are different, but they are alike in their barbarity, and in their passion for human heads. They are not, however, in the lowest state of degradation. Most of them have some knowledge of agriculture, and cultivate rice and farinaceous roots and pulse. They are also able to work in metals to some extent. They have no written language, and are represented as being without any system of religious belief, without any idols, or gods, or temples, or priests; and yet superstitious.

The next state mentioned is Sambas, notorious for its piracies, and dangerous to the peace and safety of its neighbors.

Mempawa, another, has an extensive trade in opium, and mines from which diamonds are dug. The most numerous class of people are the Dayaks, amounting to 200,000; next the Chinese, variously estimated at from 35,000 to 200,000. Their towns are large and numerous, especially in the interior. The number of Malays is estimated at 60,000, and the Bugis at 5,000. The Dutch have a foothold.

Sukadana and Matan are states farther south. The most important town is Kotaringen, about one hundred miles east of cape Sambar, the southeast point of the island.

Banjar-masin, is a large, fertile, and populous state. The dominions of the sultan of Banjar-masin include the whole southeastern corner of the island, and also a very considerable island called Pulo Laut, which is separated from the southeast point of Borneo only by a narrow channel. About one hundred and fifty miles northeast from point Salatan, which is the southern point of the island, and nearly south from Banjar-masin, is Pergotan or Bagota, which has long been famous as the abode of pirates. The coast of the promontory on the south of the bay and river of Pergotan is perfectly sterile and

without inhabitants. Iron ore abounds, and frequently attracts the lightning, which strikes and runs along the ground in a manner the most tremendous and surprising, except to those who are accustomed to see such 'lusus nature.' The bay of Pergotan is very large, and the country around is fertile, but uncultivated. The population of the territory belonging to the rajah is supposed not to exceed ten thousand. He is a tyrant among his people, as well as a pirate chief in reference to others.

Pasir and Coti are other states on the east part of the island. On the north are Patan and Maludu, which embrace some of the most fertile and valuable parts of the island.

Various Classes of Inhabitants.

The Malays inhabit almost the whole coast of the island. On the west and south sides their rajahs have become subject to the Dutch by treaty, but still retain a great portion of their authority over their own people and many of the Dayaks. They are generally tyrannical in their government; which is far worse than even a tyrant's government would be, were it guided by a precise and comprehensive code of laws, and exercised with energy. Crimes too generally go unpunished, if the rajah is not personally interested in the case. Many of them endeavor to monopolize the trade in the most valuable articles; and a large portion of it is in their hands. In religion, they are Mohammedans. With the rest of that sect, they are bigoted and prejudiced, but in a less degree than many of those in Sumatra, Java, and other places. Their moral condition could scarcely be worse than it is. The want of an efficient government, and the almost universal practice of piracy, both contribute to produce this prostration of moral principle; and at the same time serve to keep the people in a state of perpetual anarchy. They have not yet reached that degree of civilization, which causes piracy to be regarded as dishonorable; nor has their religion sufficient influence over them to restrain them from it. This may be regarded as one evidence of the slight hold Mohammedanism has upon their minds; for they commit acts of piracy not only upon the vessels of Europeans, Chinese, etc., but likewise upon those of other Mohammedans.

If there is any thing for which the Malay inhabitants of Borneo are celebrated, it is piracy. It is carried on by the inhabitants of almost every part of the coast, especially by those of Sambas on the northwest, and those of the southeast coast. They seldom attack a European vessel, if she is not disabled in some way, except by treachery.

We are not, however, to suppose that all the Malays of Borneo are pirates, or pos-

sessed of the same inhuman and treacherous disposition. As in other countries, it is the worst part of the people that engage in piracy, and other criminal proceedings. On the whole, they probably would not suffer by comparison with other Malays, in respect to their moral character; and in intelligence and energy they are superior to most of them. Their number, we suppose, may be about 1,000,000.

The Chinese are comparatively few except in the northwestern residency. They are here, as in other places, an industrious, frugal, trafficking, and peaceful race of men. They are trained in their mother country to those habits, and under a mild and just government make very useful citizens. As has been already stated, a large majority of those in Borneo live under a government of their own, which much resembles that of their native country, except that it has no imperial head. It punishes crimes with extreme severity, and is rigidly administered. In other parts of Borneo the Chinese are under the government of the Malays or Dutch. Their number has been estimated as low as 100,000, and as high as 500,000. Before the Dutch took possession of the western coast, more than 30,000 men were employed in the gold and diamond mines. Probably the true number on the whole island may be between 200,000 and 300,000.

The Bugis are much less numerous than the Chinese; probably not exceeding 20,000 or 30,000. They are engaged almost entirely in trade and maritime pursuits. They are competitors with the Chinese in trade, both on Borneo and many other parts of the Archipelago. They have the same disposition to engage in mercantile business; and much more inclination to usurp authority, and bring the Malays under their control. Mr. Dalton describes them as treacherous in the extreme, and bearing an inveterate hatred towards Europeans.

In religion, the Bugis are Mohammedans. In respect to civilization, they are in advance of the Malays, to whom they are superior in almost every respect. Many of those on the coast of Borneo are rich.

A considerable number of Javanese are settled on the southern coast; and are, as in Java, a comparatively mild, inoffensive, and industrious people, engaged chiefly in agriculture. A few Arabs are found among the Malays and other Mohammedans; some of them acting as teachers of religion, and others as merchants. Their number does not exceed two or three thousand. The Dutch and other Europeans are probably between one and two hundred in number.

The Dayaks occupy the whole interior of the island and are its aboriginal inhabitants. The name is a general one, applied to all the native tribes, though they differ in language, degree of civilization, and various other particulars. Seven different dialects are known to be spoken by those alone who

inhabit the territory of the northwest residency. They have no alphabet. Like other savage tribes, they can scarcely be said to have any regular government. The distinct tribes are very numerous, there being one on almost every river. In some parts, the chiefs of several tribes unite under one great chief or rajah, for the purpose of increasing their power and securing protection. Some of these head rajahs rule over a large extent of country. Selji, a rajah in the vicinity of Coti, with whom Mr. Dalton remained some time, had according to his own estimate, 150,000 people at his command.

Their social condition varies very much in different parts of the island. In some parts, several families live in the same house, "the patriarch in the middle." The houses thus occupied are built on posts, with a verandah in front, which serves for communicating with the different families, and for their fire-places. Their domestic animals, chiefly swine, are kept under the houses. They have generally three ladders by which to ascend: these are pulled up at night to render the intrusion of unwelcome visitors more difficult. This mode of living together prevails chiefly where they are engaged in the cultivation of rice. In these districts they frequently, if not generally, live in villages which have a breast work built around them for protection. In other parts they are less social in the mode of living; and if our information be correct, there are some tribes towards the northern part of the island, who are in the lowest state of barbarism, and do not even practise marriage, nor live in houses. "They rove about like wild beasts; at night they sleep under some large tree, the branches of which hang low, after having made a fire around it to keep off wild beasts and snakes. They are looked upon and treated by the other Dayaks as wild beasts." "They go out and hunt them for amusement." The men taken in these excursions are invariably killed; but the women, if young, are commonly spared. It is remarkable that the children of those wild Dayaks cannot be tamed. Selji told me, he never recollected an instance when they did not escape to the jungle the very first opportunity, notwithstanding many of them had been treated kindly for years. The consequence is that all the chiefs who call themselves civilized, no sooner take them, than they cut off a foot. Their escape is thus prevented, and their services in paddling canoes retained." Polygamy is not common among the Dayaks, yet some of the great rajahs have ten or twenty wives.

The occupations of the Dayaks are various. More of them are engaged in agricultural employments, chiefly in the cultivation of rice, than is generally supposed by those who know nothing of them, except what they have learned from geography and brief newspaper notices. Probably, more are employed in this, than any other occu-

pation. Many of them are engaged in other useful avocations, such as collecting camphor, birds' nests, rattans, bees' wax, and other products of the forests, and also in mining for diamonds, searching for gold dust, and the manufacture of such articles as they use for clothing or ornament of their persons, or implements of husbandry, mining, or war. But the occupation for which they are most notorious is that of "head-hunting." Respecting the fact that the men must procure at least one head before they can marry, and that they preserve the heads and skulls of persons they have slain as trophies and ornaments, there can be no reasonable doubt. It is asserted, so far as we can learn, by every one who has had any proper opportunity to know the truth respecting it.

The Dayaks generally seem to have no system of religious belief. In some parts of the island they are said to worship a supreme being under the name of Dewata. It is sufficiently certain that they have no religion to which they are strongly attached, or by which they are much influenced; none that would be any obstacle to their reception of the true religion. The number of such a people as the Dayaks, it is of course impossible to ascertain with any considerable precision. We have not seen or heard any estimate. It is stated that the Malay subjects of the sultan of Borneo Proper do not exceed one tenth of the population in his dominions; and if our information be correct, as we have reason to suppose it is in this case, his Malay subjects cannot be estimated at less than 100,000, and the Dayaks in his dominions are, then, as many as 1,000,000. It is stated that 200,000 reside in the territories of the residency of the northwest coast. Selji, the chief near Coti, supposed that 150,000 are subject to him. We suppose these three districts cannot include much more than half of the territory of the island, and the rest of it is, on an average, at least equally populous; and therefore, the whole number of people designated by the name of Dayaks, may be estimated at about 2,000,000. The whole population of Borneo, we suppose to be about 3,500,000.

In personal appearance, the Dayaks are much superior to the Malays. They are generally taller and better formed. They also possess more strength and activity. In respect to these qualities, they seem to compare well with the Indian tribes of North America, whom they also resemble in some of their moral characteristics. Their character has been viewed by Europeans generally through the deceptive medium of a single trait, or rather a single custom. They have heard that the Dayaks are in the habit of cutting off heads, and that both men and women exult in the deed, and perhaps drink the blood that flows from them; and they conclude that they must be the most savage of all savages, in all their habits, and in

their whole character. But in thus judging, they do these poor brethren of our one great family much injustice. It is indeed true that they have this custom, and that perhaps nearly all the men have been guilty of murder; but they ought not to be regarded like most murderers in other countries. They seek for heads, as we would seek wealth or office; and they constitute their wealth and honor. The Dayak head-hunter cherishes no enmity towards the persons he kills, either private or national. They are probably less worthy of censure, and in the day of final retribution will probably be less severely punished, than many an individual in more enlightened countries who does a wrong merely because it is customary to do it.

This custom and the feelings of the heart that must necessarily be connected with the practice, form the most odious trait in their character. They have, however, many good qualities. The remarks made above, that they are generally peaceful, and inclined to apply themselves to the cultivation of the soil, are certainly strongly indicative of a valuable character. Mr. Dalton remarks, that their vices are "the vices of barbarians who know no better. An intimacy with Europeans would soon break them from that custom. I once took occasion to mention to Selji, that they could not expect to become friends with white men, while his countrymen persevered in this practice. He replied, they would immediately leave it off, and follow the Europeans in all things, if they had the opportunity of coming in contact with them, bringing them the produce of the country, and receiving in exchange the articles they require, such as salt, tobacco, cloth, lead, etc. I have heard the same from other rajahs, and trust the time is fast approaching when they will have the opportunity of so doing. Europeans will find, with little trouble of cultivation, an obedient, patient, and hardy race of men."

From all that we have been able to learn respecting them, we suppose that, with the exception of the single custom of cutting off heads, they are superior to many savage nations in their mode of living, and that they are a people who, like the country they inhabit, much of which resembles the fertile districts in the interior of Java, are capable of easy and great improvements. Let but the suitable means be used, and the Dayaks and their country may soon become one of the most pleasing portions of the world.

Prospects for the Introduction of Christianity.

We cannot willingly bring this article to a conclusion without offering a few remarks on Borneo as a field for the efforts of Christian benevolence.

We are not aware that any efforts have been made to introduce Christianity, except

a visit or two by Rev. Mr. Medhurst of Batavia, and the circulation of books and tracts among those inhabitants of the island who have visited Batavia, Singapore, and other European settlements. The Dutch have indeed professed to have the propagation of Christianity in view in the establishment of their stations on the coast; but we find no evidence of their having made any exertions to carry the benevolent design into execution. The Malays being in possession of almost the whole coast, and being the most frequent visitors to other islands and countries, naturally present themselves first to our attention. They probably afford as encouraging a field of labor as any part of the Malay race. As has already been stated, a large portion of those who visit Singapore, especially of such as come from Borneo Proper, are able to read, and do receive Christian books with eagerness. Many have visited the missionaries there at their houses to ask for books; and some have manifested a decided preference of the gospel to other books. They appear to us to be less under the influence of Mohammedanism than many other Malays, though they have doubtless no small share of the spirit of that religion. There are fewer Arabs among them than among the Javanese, and perhaps fewer than there are on Sumatra and the peninsula.

At the present time a missionary, who should go from Singapore under the protection of the resident of that place, would be safe from violence in Borneo Proper. He would be protected by the sultan, who knows it is important for him to keep on good terms with the English. But the missionary should not rely too much on governmental protection. His trust should be in Him who turneth the hearts of kings and others, "as the rivers of water are turned," and in the favor which his benevolence and beneficence shall, through the blessing of that protector, secure for him among the people. A missionary to the Malays of Borneo should doubtless first visit Singapore. He could there make himself master of the language, and secure the friendship of the Malays, who go thither by thousands every year. He can while there, exert no small influence in favor of his great object in Borneo. He can also learn what course it will be necessary for him to pursue on entering his field of labor, to secure his safety, and accomplish his object. When he feels himself prepared to enter the field, he can select the place where he will have the best prospects of usefulness. It would be a great advantage, and one which a missionary to Borneo probably ought to possess, to be able to give some visible proof of his ability, as well as inclination to do the natives good, by healing their diseases, or by doing something else for their present good.

The Chinese in Borneo also present a field for Christian benevolence, which we think ought to be immediately occupied, or at

least attempted. We have not the means of ascertaining at present, whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation. They are now, like every state in its youth, forming a character, and susceptible of being easily influenced so as to make that character a comparatively good or bad one. While Europeans continue to be excluded from China itself, this colony probably presents the best opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries; both which circumstances we consider favorable to the success of missionary labors. A missionary to those Chinese should acquire the language before going among them; and if possible, go without having any connection with the Dutch government. Individuals from Men-trada occasionally visit Singapore; and a passage might probably be obtained from that port.

We know of nothing that can render a mission to the Bugis on Borneo more promising than one would be to those who reside on their native Celebes. We might say much in favor of immediate endeavors to communicate the knowledge of Christianity to this interesting people; but as we hope this subject will be resumed and treated at length, as it well deserves to be, in an early number of our next volume, we will not dwell upon it at present.

The Dayaks are perhaps to the Christian and the missionary the most interesting people in Borneo. They have no established religion; and have not had intercourse enough with vicious foreigners to prejudice their minds. So far as we have been able to learn, some tribes of them are very easily induced to settle down and become peaceful cultivators of the soil. They have one vice, and that a vice, we think, of custom and fashion, rather than of character, which stands out as a terror to the missionary. But we believe it unnecessary to be deterred by this single custom from endeavoring to introduce the gospel among them, and that immediately. It seems to us probable that they will be easily persuaded to discontinue it. A missionary would indeed be in danger were he to go directly among them, without having prepared the way before him, or taken any precautionary measures. Nor can any one go to explore the ground beforehand. But if permission can be obtained of the Dutch to reside in their territories and labor among the natives without restraint; or if the friendship of the Malays or Chinese who reside near or among the Dayaks could be obtained; a missionary might gradually become acquainted with them, and introduce

among them the knowledge of civilized life and the more precious truths of the gospel of Christ. The fact that they have seen little of vicious Europeans, we regard as decidedly favorable to the missionary. The influence of many nominal professors of Christianity on the natives of this part of the world has doubtless been to prejudice their minds against the truth, and must therefore prove a hindrance to the efforts of the missionary. From this had influence the Dayaks are free; and we know of nothing to discourage an attempt to make known the gospel to them in the way now suggested. Let it, however, be borne in mind that the tribes and languages are many, and a missionary must labor at first only for a small part of those who bear the name of Dayaks. We hope at least two men will be sent soon to each of these people, the Malays, Chinese, and Dayaks, in Borneo; and it may be well, if one of the two in each case is a physician. Notwithstanding the claims of other parts of the world, we believe Borneo ought to receive immediate attention from those who are seeking to make known the gospel to every creature.

P. S. Since this article was written, some additional facts have come to our knowledge, which are worthy of notice. A gentleman who arrived at Singapore on the 20th of December last, direct from Banjarmasin, Pontiana, and other places on Borneo, says the Dayaks are a fine race of people and very honest. While at Banjarmasin, our informant enjoyed the privilege of making *sabat* with a Dayak chief; a little blood was taken from the fore side of the shoulders of each of the parties, mixed with

water and drank by both. The blood of some animal was then taken and rubbed on the skin over the breast bone. After the performance of this ceremony, he went wherever he pleased without fear of injury from any person. In one instance, as he entered the house of a rajah, and took a seat by invitation, on looking around he beheld, almost in contact with his own, six Dayak skulls, two of which had been recently procured; and he inquired where and why? "From a neighboring tribe which had previously taken four from us," was the reply. In another instance he saw thirteen skulls in one room. Our informant further assures us that, at Banjar-masin, where the Dayaks are probably better acquainted with Europeans than are those of any other place, this horrid custom has gone into disuse: when he inquired where the heads were, "they always appeared ashamed to hear the subject mentioned." This fact is strong confirmation of the opinion of Mr. Dalton, that they will leave off the savage custom, if they become acquainted with Europeans. And further our informant says, they have some idea of a Deity, and look to white men as suitable persons to be their teachers.—The Singapore Free Press of February 4th, 1836, contains an article from the New Monthly Magazine of August last, respecting the Chinese colony on the western coast of Borneo, confirming our account of an independent government, and giving an interesting account of Sinkawan, one of the most important settlements of the Chinese. Sinkawan is the principal seaport of the Chinese, and about thirty-five miles from Mentrada (Montrado) the seat of the Chinese government.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE Twenty-seventh Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the Lecture Room of the Central Church, in the City of Hartford, Connecticut, on the 14th, 15th, and 16th of September, 1836; at which were present:—

Corporate Members.

CALVIN CHAPIN, D. D.
HENRY DAVIS, D. D.
ALEXANDER PROUDFIT, D. D.
JEREMIAH DAY, D. D. LL. D.
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JOHN TAPPAN, Esq.
HENRY HILL, Esq.
HON. SAMUEL T. ARMSTRONG,
ORRIN DAY, Esq.
NOAH PORTER, D. D.
ENOCH POND, D. D.
REV. DAVID GREENE,

CHARLES STODDARD, Esq.
 Rev. SYLVESTER HOLMES,
 THOMAS P. ATKINSON, M. D.
 Rev. WILLIAM S. PLUMER,
 Rev. WILLIAM J. ARMSTRONG.

*Honorary Members.**

The following were present, belonging to the State of Connecticut:—

Rev. Joel Hawes, D. D.
 Rev. Horace Bushnell,
 Rev. C. C. Vanarsdalen,
 Rev. Thomas H. Gallaudet,
 Norman Smith, Esq.
 Rev. William W. Turner,
 Dea. Aaron Chapin,
 Dea. Aaron Colton,
 Rev. Horace Hooker,
 Barzillai Hudson, Esq.
 Henry Hudson, Esq.
 Rev. Marshall L. Farnsworth, of Hartford;
 Nathan Perkins, D. D., of West Hartford;
 Nathaniel W. Taylor, D. D.
 Rev. Leonard Bacon,
 Rev. Elisha S. Cleaveland,
 Mr. Henry N. Day, of New Haven;
 Rev. Daniel Hemenway, of East Granby;
 Joseph Harvey, D. D., of East Windsor;
 Rev. James Knox, of Norwalk;
 Rev. Samuel T. Mills, of Chester;
 Rev. Gerrish Barrett,
 Caleb J. Tenney, D. D., of Wethersfield;
 Mr. Simeon Hart,
 Edward Hooker, Esq., of Farmington;
 Rev. George A. Calhoun, of Coventry;
 Rev. Otis C. Whiton, of Canterbury;
 Rev. Aaron Hovey, of Saybrook;
 Rev. Thomas Punderson, of Huntington;
 Rev. James Beach, of Winchester;
 Rev. Lyman Strong, of Colchester;
 Rev. Aaron Dutton, of Guilford;
 Rev. William Case, of New Hartford;
 Rev. Jeremiah Miller, of Westbrook;
 Mr. Samuel Prentiss, of East Hampton;
 Rev. Daniel Hunt, of Pomfret;
 Rev. Israel T. Otis, of Goshen in Lebanon;
 Rev. S. A. Loper, of Middle Haddam;
 Rev. Tertius S. Clark, of Haddam;
 Rev. Otis Rockwood, of South Woodstock;
 Rev. Jonathan Cogswell, of East Windsor;

* It is not improbable that the names of some of the Honorary Members who were present at the meeting are omitted in this list, owing to their not having been handed in, or having been inadvertently omitted by the recording Secretary.

Rev. Mark Mead, Grassy Hill, Lyme;
 Rev. Frederick Marsh, of Winchester;
 Rev. Roswell Whitmore, of Killingly;
 Rev. Edward Harris, of Windham;
 Rev. Erastus Seranton, of Burlington;
 Rev. John R. Crane, of Middletown;
 Rev. Joseph E. Camp, of Northfield in Litchfield;
 Rev. Theophilus Smith, of New Canaan;
 Rev. Joseph Hurlburt, of New London;
 Rev. Samuel H. Riddell, of Glastenbury;
 Rev. Zebulon Crocker, of Upper Middletown;
 Rev. Zolva Whitmore, of North Guilford;
 Rev. Charles Thompson, of Humphreysville;
 Rev. Joab Brace, of Newington;
 Rev. Abel McEwen, of New London;
 Rev. David L. Ogden, of Southington;
 Rev. Shubael Bartlett, of East Windsor;
 Rev. Laurens P. Hickok, of Litchfield;
 Rev. Joel W. Newton, of Norwich;
 Rev. Francis D. Robbins, of Enfield;
 Rev. Charles A. Goodrich, of Worthington;
 Rev. William Ely, of North Mansfield;
 Rev. Chauncey Willcox, of North Greenwich;
 Rev. Orson Cowles, of Muddy Brook, Woodstock;
 Rev. David L. Parmelee, of Bristol;
 Rev. Charles Walker, of Windsor;
 Rev. Bennet Northrup, of Manchester;
 Rev. James M. McDonald, of Worthington;
 Rev. Ezekiel Marsh, of Ellington;
 Rev. Rodney G. Dennis, of Somers;
 Rev. Alpha Miller, of Andover.

Massachusetts:—

Rev. Horatio Bardwell, of Oxford;
 Rev. Joshua N. Danforth, of Lee;
 William Porter, M. D., of Hadley;
 Ethan Ely, Esq., of Longmeadow;
 Rev. Loammi I. Hoadley, of Charlestown;
 Rev. Alfred Ely, D. D., of Monson;
 Rev. Caleb Knight, of Washington;
 Rev. William Cogswell, D. D., of Boston;
 David Mack, Jr., Esq.
 Rev. Nathan Perkins, Jr., of Amherst;
 Rev. George Trask, of Framingham;
 Rev. Francis Horton, of Brookfield;
 Rev. Samuel A. Fay, of Northampton;
 Thomas Snell, D. D., of North Brookfield;
 Rev. John Ferguson, of Whateley;
 Rev. Erastus Maltby, of Taunton;
 Rev. Nehemiah Adams, of Boston;

Rev. Orrin Fowler, of Fall River;
 Rev. Rodney A. Miller, of Worcester;
 Rev. John H. Bisbee, of Middlefield;
 Rev. Martyn Tupper, of Brookfield;
 Rev. Abraham C. Baldwin, of Springfield;
 Rev. Morris E. White, of Southampton;
 Rev. Corban Kidder, of Saxonville;
 Rev. Dorus Clarke, of Springfield;
 Rev. Bancroft Fowler, of Northfield;
 Rev. Sewall Harding, of Waltham.

Vermont:—

Rev. Hosea Beckley, of Dummerston.

New Hampshire:—

Rev. Richard C. Hand, of Concord.

Maine:—

Benjamin Tappan, D. D., of Augusta.

Rhode Island:—

Rev. Henry Dumont, of Newport.

New York:—

Rev. Gorham D. Abbott,
 Absalom Peters, D. D.
 Knowles Taylor, Esq., of New York City;
 A. Crosby, of Cambridge;
 Rev. F. D. W. Ward, of Rochester;
 Rev. Chauncey Eddy, of Saratoga Springs;

New Jersey:—

Asa Hillyer, D. D., of Orange;
 Rev. Nicholas Murray,
 Rev. David Magie, of Elizabethtown;
 Rev. Ebenezer Seymour, of Bloomfield;
 Rev. William Barton, of Woodbridge;
 William B. Benton.

Pennsylvania:—

Rev. Sylvanus Haight, of Roxbury.

South Carolina:—

Rev. George Howe, of Columbia.

Tennessee:—

Rev. Benjamin Labaree, of Columbia.

Georgia:—

Rev. S. W. Magill, of Bryan County.

Ohio:—

Rev. George A. Pierce, of Hudson.

The number of Corporate Members present was thirty-four; and the number of Honorary Members, one hundred and twenty;—in all one hundred and fifty-four.

At ten o'clock, A. M., the chair was taken by Hon. John Cotton Smith, President of the Board, and the meeting was opened with prayer by the Rev. Sylvester Holmes.

The Minutes of the last annual meeting were read by the Recording Secretary.

Charles Stoddard, Esq., was appointed Assistant Recording Secretary.

Committees Appointed.

Rev. Drs. Hawes and Fay, and Henry Hudson, Esq., were appointed a committee to make arrangements for the public meetings to be held during the session.

Hon. Samuel Hubbard, Eleazer Lord, Esq., and Rev. Dr. DeWitt, were appointed a committee to consider the expediency of electing new members of the Board; and, if deemed expedient, to report suitable persons, and also to report a list of officers for the ensuing year.

The several parts of the Annual Report of the Prudential Committee were referred to committees, as follows:—

That part relating to the missions in Africa and Europe, to the Rev. Drs. Proudfit and Tappan, and Hon. William Reed.

That part relating to missions in Western Asia, to Rev. Drs. Woods, Noah Porter, and David Porter.

That part relating to missions in Southern Asia, to Rev. Drs. Tyler, Palmer, and Rev. Hollis Read.

That part relating to missions in Eastern Asia and Oceanica, to Rev. President Day, Rev. Professor Pond, and Rev. Mr. Bardwell.

That part which relates to missions among the Southwestern Indians, to John Nitchie, Esq., Rev. Dr. Church, and Rev. Mr. Hemenway.

That part which relates to missions among the Northwestern Indians, to Orrin Day, Esq., Rev. Dr. Hillyer, and Anson G. Phelps, Esq.

That part which relates to the Home Department, together with the Conclusion, to Rev. Drs. Humphrey and Beecher, Rev. Messrs. Plummer, Bacon, and Eddy.

Rev. Dr. McAuley, and Rev. Messrs. Magie and Armstrong were appointed a committee to report a place for the next meeting of the Board, and also to nominate a first and second preacher for the occasion.

Reports of the Treasurer and of Committees.

The report of the Treasurer was read, with the certificates of the auditors, and was accepted and approved.

The Annual Report of the Prudential Committee was read by the Secretaries during the first day of the meeting, and delivered into the hands of the committees appointed on the several parts of it, who subsequently reported in favor of its adoption. The whole report was then approved, and ordered to be printed, with the report of the Treasurer, under the direction of the Prudential Committee.

The committee on the place of the next annual meeting of the Board, etc., made a report, in which they recommend that the next annual meeting be held in the city of Newark, New Jersey, and nominated Rev. John McDowell, D. D., of Philadelphia, for preacher on the occasion, and Rev. Heman Humphrey, D. D., President of Amherst College, as substitute, in case of his failure.

The Committee on new members and officers recommended to the Board to elect LEVI CUTTER, Esq., of Portland, Maine; HOB. THOMAS S. WILLIAMS, and HENRY HUDSON, Esq., of Hartford, Connecticut; and HENRY DWIGHT, Esq., of Geneva, New York; who were subsequently elected by ballot. They also nominated the officers of last year for re-election.

The committee to make arrangements for the public religious services, reported, and meetings were held conformably to their recommendation.

Resolutions Adopted.

Resolved, That it be referred to the Prudential Committee to consider the expediency of appointing an additional secretary, to reside in the city of New York; and if they shall deem it desirable, that they be authorised to make a temporary appointment till the next annual meeting of the Board, and to define the duties of the office.

Resolved, That the Prudential Committee be authorised to make arrangements for a meeting, in the name and in behalf of the Board, in the city of Boston, at the time of the annual meetings of benevolent institutions in that city, during the month of May of each year.

Resolved, That the Recording Secretary present the thanks of the Board to the Rev. Dr. Codman, for his very appropriate and able sermon delivered last evening; and that

a copy of the same be requested for publication by the Prudential Committee.

Resolved, That an Assistant Recording Secretary be appointed, in connection with the other officers of the Board.

The Committee on that part of the Report which relates to the Home Department and the Conclusion, and who took into consideration the existing deficiency in the Treasury, reported the following resolutions, which were discussed at length, and with great interest, and unanimously adopted by the members of the Board, and then by request they were laid before the audience, who appeared unanimously to express their concurrence by rising.

1. Resolved, That those parts of the Report of the Prudential Committee which relate to domestic operations and to plans for future effort be accepted and approved.

2. Resolved, That the blessing of God upon past efforts, the openings which Divine Providence is making for more extended operations in all parts of the unevangelized world, the continually increasing facilities for energetic action, the rapidly augmenting wealth which is intrusted by the Head of the Church to his professed friends and followers in this land, and the multiplying numbers of qualified laborers who are offering themselves to the missionary work, ought to be considered by all Christians in these United States, as calling them, in the name of God, and in behalf of a dying world, to more enlarged plans and hopes, to more earnest prayer, and to more vigorous and self-denying efforts for the extension of the Gospel.

3. Resolved, In view of the signs of the times, and of the promises of God, that the day has arrived in which the work of converting the world to God should be undertaken with a definite scheme of operations based upon the expectation of its speedy accomplishment.

4. Resolved, That the present necessities of the Board, in order to meet the deficiencies of the past year and the ordinary expenses of the current year, and to send out the forty families now accepted, have brought upon us the responsibility of deciding whether we shall recede from the career upon which we have so auspiciously entered,

or with still accumulating energy, move onward to the consummation of the work.

5. Resolved, That to meet this crisis, and much more to enable the Committee to fill up the outline of effort marked out by the providence of God, there is demanded a new and enlarged style of giving to the missionary cause, and a new sense of responsibility on the part of pastors of churches and individuals, to bring out the consecrated resources for the speedy conversion of the world.

6. Resolved, That it be recommended to the Prudential Committee to make such arrangements at the Rooms, as shall permit some of the Secretaries to travel considerably during the ensuing year, for the purpose of aiding in the collection of funds; and that a committee be appointed to draft an address to the churches, to be published under the direction of the Prudential Committee, stating the present prospects and plans of the Board.

7. Resolved, That our dependence is on the great Head of the Church, and on him alone, for his blessing, without which all our plans will be nugatory and our efforts futile; and that, with the God of all grace to depend upon, and acting under the promise of a covenant ordered in all things and sure, there is no ground for despondency; but, on the contrary, there is a loud call upon us to humble, hearty, and unshaken confidence in the success of the glorious cause in which we are engaged.

Religious Services.

The meeting was opened with prayer by the Rev. Sylvester Holmes; and on the succeeding days of the session by Rev. Dr. Perkins and Rev. President Allen; and closed with prayer by Rev. Dr. Church.

On Wednesday evening, the 16th, the annual sermon before the Board was preached in the Central Church by the Rev. John Codman, D. D., of Dorchester, Massachusetts, from Matthew x, 8—*Freely ye have received, freely give.*

The Lord's supper was administered to the members of the Board, and a large assemblage of ministers and of church members from the city and vicinity, on the afternoon of Thursday. The services were in the Central Church, and were performed, in

conformity with the recommendation of the committee of arrangements, by Rev. Drs. Humphrey, Dewitt, Beman, and Proudfit, aided by the pastor.

On the evening of the same day, a public meeting, in furtherance of the objects of the Board, was held in the same house, at which the president of the Board occupied the chair; and, after appropriate devotional exercises, extracts from the annual report were read, and addresses were delivered by the Rev. Messrs. Read and Abeel, missionaries of the Board returned from foreign lands, Rev. Mr. Plumer and Rev. Dr. Beecher. In the progress of the meeting, the embarrassments of the treasury were laid before the audience, and also the fact that a large number of mission families are now under appointment, who must be detained in this country, if the receipts of the Board shall not be greatly increased; and at the close of the meeting persons present gave in subscriptions to be paid within the year and through the ordinary channels, sums amounting in the aggregate to above twelve thousand dollars. Others pledged themselves to endeavor to raise within the sphere of their influence respectively, during the year, sums to about the same amount.

Votes of thanks were adopted, and ordered to be presented by the Recording Secretary to the First Church and Congregation in Hartford, for the use of their lecture-room and house of worship; to the choir of singers for their services; and to those families and individuals whose hospitality and kindness have been enjoyed by the members of the Board during the session.

Officers of the Board.

The following persons were elected officers of the Board for the year ensuing, viz.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Sec'y*;
CHARLES STODDARD, Esq., *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
HON. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,

JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,

Prudential Committee;

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,

Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer;*

WILLIAM J. HUBBARD, Esq., }
CHARLES SCUDDER, Esq., } *Auditors.*

REMARKS.

The number of members of the Board present, both corporate and honorary, was considerable greater than had ever attended any previous anniversary; indicating augmented interest in the operations of the Board and the great object which it is aiming to accomplish. The proportion of ministers among the members present was unusually large; and should they, on their return to their several spheres of pastoral labor, be able to secure from the churches and congregations under their charge, an interest in the conversion of the world to Christ, like what they manifested while listening to the transactions of the Board and engaging in its business, it would be followed by the happiest results.

All the proceedings at the anniversary were characterized by the most perfect unanimity and kind feeling. No topic came up in transacting the business or in the debates which occasioned any unpleasant collision; nor was the most distant allusion made to any subject suited to awaken jealousy or unkind feeling. The thoughts and desires of all seemed directed to the single point, how the Board and the churches co-operating with it may most effectually and speedily perform their part in the great work of disseminating the gospel of Christ throughout the heathen world.

There seemed to be a settled purpose in the minds of the members of the Board, and of all who attended its sessions—a purpose which they were eager to express—that the Board must be speedily relieved from the embarrassment under which it is laboring, and must be enabled to go on strengthening its missions, planting new stations, and furnishing increased facilities for usefulness to

all its missionaries. There seemed to be a deep conviction also among these representatives of the churches, that the christian community were prepared to sustain the Board in sending forth to the heathen all suitable persons who might offer their services.

The addresses delivered on presenting the resolutions inserted on p. 442 relating to the deficiency of funds, and the danger that the missionaries now under appointment might on that account be detained from their fields of labor, well express the feelings which seemed to pervade the audience. The Rev. Leonard Bacon remarked—

The question brought before us by these resolutions is not a question about paying that debt of forty thousand dollars. Nor is it the question who is to blame for the existence of the debt. Such a view were too narrow, and far too low. The subject presented by the resolutions and in the report of the Prudential Committee is this:—In the progress of the missionary work, and in the developments of Providence, we have arrived at a new crisis, different in some respects from any that we have witnessed before. God seems to be opening the whole world to missionary effort and enterprise. The walls which formerly separated us from heathen empires have fallen down; and the question now presented to the host of God is whether they will enter in and take possession. This debt is nothing. The only question for us to settle is, whether we will come up to the new mark which God has set for our exertion. The same measure of zeal and self-denial which has heretofore marked our progress, will no longer meet the case. The question is not whether we will pay up the debt of last year: that we shall do of course: but it is, whether the future income of the Board shall rise from \$170,000, to \$270,000? And from that point shall go on every year augmenting in the same proportion? It is for us to meet this question. Here are the public; here are the churches, represented in this assembly, and the impression strongly impressed on my own mind is, that the high resolves we carry with us from this meeting are to settle the question. On us that responsibility seems to be imposed. Are we ready, in our places, to take each his share on this condition? You in this meeting who are stewards, are you ready to hear of an increased and increasing expenditure in this cause? I do not speak of that little debt; but will you raise up the missionary revenue of the church of God to \$270,000 the next year? You who are pastors, are you ready to urge upon your own churches the duty of coming up to this work? Is every individual, whose duty it is

to come up to the help of the Lord in this crisis, prepared to do his duty? This is the question. We must meet it; realizing the account we all have to give. It has been well said that if these forty families are turned back, the cause itself will be turned back. Then there will be rejoicing through all the dominions of darkness—new rejoicing, wherever the orgies of Satan are celebrated, whether on earth or in hell. Then there will be dismay, discouragement, weakness, shame, throughout the whole army of God's elect; nor will they again come up to the mark and measure they have already attained. No; we must go forward, with increased zeal, and on a nobler scale than ever, or we must be turned backward with defeat and ignominy. The question is, What will we do? we that are here? It is not epistles, it is the word of mouth that must do it. The electric fire must go from man to man, from heart to heart, till the whole chain kindles and flashes at once, and the sound is heard throughout the earth, and echoed back from heaven, that this work shall be done. Then speedily will the kingdoms of this world become the kingdoms of our Lord and of his Christ.

NOTICES FROM THE MISSIONS.

INDIANS ON THE NORTHWEST COAST.—Communications have been received from Mr. Parker, who has frequently been mentioned as on an exploring tour among the Indian tribes west of the Rocky Mountains, dated May 21st. On the 14th of April he started on his return to the United States, by land, and proceeded eastward as far as the country of the Nez Percés Indians; but as he was unable to obtain the company requisite to render the journey through those inhospitable regions safe, he returned to Fort Wallawalla and Vancouver, the latter about ninety miles from the mouth of the Oregon river. He had received much aid and numerous kind attentions from the gentlemen connected with the Hudson Bay Company, engaged in the fur-trade in that country, and whose principal post is at Fort Vancouver. Facilities had been afforded him by them for exploring large tracts of country, not otherwise easily accessible by him, and he was expecting the same assistance in respect to tours which he contemplated making in other directions. Mr. Parker has also received other important aid from the same source; and if he should choose to return to the United States by way of the Sandwich Islands and England,

the Company offered him a gratuitous passage as far as the latter country, in one of their ships expected to sail in September. Mr. Parker states that the more he becomes acquainted with the country west of the mountains, the more he finds to convince him that it ought to be occupied with missionaries, with as little delay as possible. The Hudson Bay Company seemed disposed to afford every facility in their power for gaining access to the Indians and doing them good. Men are needed who are willing to take up their cross and search out the Indians and press the gospel on their heart and conscience.

SYRIA.—Mr. and Mrs. Smith were at Smyrna in July, to which place they had come in consequence of the declining state of Mrs. Smith's health. The vessel in which they embarked was cast away on a desolate part of the coast of Caramania, where they remained several days. The exposures to which Mrs. Smith was subjected by this event greatly aggravated her symptoms, and her life was regarded as in imminent danger.

GREECE.—Unfriendly persons among the Greeks are taking great pains to awaken jealousy of the protestant missions and opposition to them, and not without some present success. In several of the islands there is a no small degree of fanatical superstition, which is condemned by the more intelligent and enlightened of the people.

BROOSA.—The state of feeling and the conduct of the Armenians at Broosa towards the mission at that place is strongly in contrast with what is experienced at Constantinople. The opposition is owing to the influence of the acting bishop of the place. The Greeks partake of the unfriendly feeling, the slanderous tracts against American missionaries, which have been circulated in Greece, having been extensively circulated also in Asia Minor.

Donations,

FROM SEPTEMBER 9TH, TO OCTOBER 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York city, Tr.
Albany, 2d R. D. chh. to constitute CHRISTIAN MILLER as
Hon. Mem. 100; la. benev. no.
of do. 31; 131 00
Belleville, N. J., R. D. chh. 45 02

Berne, 1st R. D. chh. 16,47; mon. con. 4,91;	21 38
Blawenburg, N. J., R. D. chh.	20 00
Clarkstown, R. D. chh. 16,50;	
Rev. C. Hunt, 8,50;	25 00
Claverack, R. D. chh.	63 50
Farmersville, A lady,	25 00
Hillsboro', N. J., R. D. chh.	53 37
Leeds and Kiskatom, R. D. chh.	22 57
Middlebush, N. J., R. D. chh. to constitute Rev. JACOB J. SHULTZ an Hon. Mem.	50 00
New Brunswick, N. J. Chil. of sab. sch. in R. D. chh. 50; mon. con. 69,03; Juv. asso. av. of fair, for schools in S. E. Asia, 200; Mrs. W. Bicker, av. of fancy articles, 50;	369 03
New Hackensack, Mrs. S. Remsen, for ed. of fem. in China,	7 00
New York city, Mon. con. in colleg. R. D. chh. 20,56; for miss. so. of do. for support of Mr. and Mrs. Youngblood, 700; Ref. S. D. chh. to constitute Rev. WILLIAM R. BOGARDUS an Hon. Mem. 50; R. D. chh. North-st. for fem. ed. in China, 32; fem. sab. sch. c. of Greene and Houston-sts. 3,62;	806 18
North Branch, A fem. friend, for China,	2 00
Paterson, N. J. 2d R. D. chh. to constitute Rev. JOHN A. LIDDELL an Hon. Mem.	50 00
Pompton, An indiv. for Mr. Ennis,	10 00
Ramapo, R. D. chh.	6 31
Readington, N. J., R. D. chh.	13 37
Somerville, N. J. 1st R. D. chh. 300; a widow's mite, 10;	310 00
Stuyvesant, R. D. chh. which and prev. dona. constitute Rev. ANDREW N. KITTLE an Hon. Mem.	25 00
	2,055 74
Ded. am't ack. in Aug. 300; Sept. 700; Oct. 86,68;	1,086 68—969 06
Auburn and vic. N. Y. By H. Ivison, Jr. Agent,	50
Albany co. A dying mother,	23 00
Cayuga, Fem. miss. so.	73 78
Genoa, 1st presb. chh.	17 14
Havana, Mon. con.	13 25
Henrietta, Cong. chh.	
Homer, Coll. 148,63; mon. con. 8,37;	157 00
Jordan, 1st presb. chh. 34; mon. con. 16;	50 00
La Fayette, Cong. chh.	31 00
Lenox, To constitute Rev. JULIUS DOANE an Hon. Mem.	50 00
Moreau, T. Hamblin, 10; mon. con. 2,80; S. H. 1;	13 80
Oneida and Skanandoa,	5 50
Ongondaga Hill, Mon. con.	2 37
Oriskany Falls,	75 00
Preble,	35 00
Scipio, 2d chh. 41; T. Hale, 10;	51 00
Skaneateles, Coll. 65,43; mon. con. 11;	76 43
Truxton, Mon. con. 11; coll. 22;	33 00
Virgil Flats,	19 50—727 87
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.	
Burlington, Cong. chh.	10 26
Charlotte, Cong. chh.	25 00
Essex, Cong. chh. 9; a friend, 1;	10 00
Hinesburgh, Cong. chh.	10 00
Jericho, La. in 2d chh.	8 18
Milton, La.	5 06
Underhill, A lady,	5 00
Westford, Miss M. Eastman,	5 00
Williston, Gent. and la. 12; coll. in cong. chh. 9,50;	21 50—100 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Newbury, Jews so. for. Pal. miss.	8,85
West Amesbury, Mr. Eaton's so. Gent.	22 00—30 85
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Salem, Mon. con. in Crombie-st. chh.	10 50

Essex co. N. J. Aux. So. T. Frelinghusen, Tr.	
Newark, Fem. China miss. so. in 2d chh. for China miss. (of whh. to constitute Rev. E. CHEREVER an Hon. Mem. 50);	114 00
South Orange, Miss. so.	40 25—154 25
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Bath, Presb. chh. (of which to constitute Rev. ISAAC W. PLATT an Hon. Mem. 50);	53 00
Dundee, Presb. chh.	20 00
Elmira, Presb. chh.	145 35
Hopewell, Presb. chh.	13 00
Horsesheds, Presb. chh.	26 83
Naples, Presb. chh.	15 00
Penn Yan, Aux. so.	125 00
Port Gibson, Presb. chh.	13 00
Prattsburgh, Presb. chh.	85 38
Southport, Presb. chh.	44 22
Wheeler, Presb. chh.	13 50—554 28
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, O. Day, to constitute Mrs. MARY H. ATWATER, Miss CAROLINE E. DAY, Miss CHARLOTTE M. DAY, and Miss EMILY C. DAY Hon. Mem. 400; T. B. Cooke, (of which for support of Mr. Goodell, 50;) to constitute WILLIAM GOODSELL COOKE an Hon. Mem. 100; Mon. con. 42; S. L. Penfield, 25; Mrs. R. Cooke, 25; J. Millard, 10; J. P. 5; a fem. friend, 3;	610 00
Hampden co. Ms. Aux. So. S. Watriner, Tr.	18 70
Agawam, Cong. so.	25 83
Bethel chh. O. Indiv. for China,	3 00
Blandford, Gent. 49,93; la. 66,56; mon. con. 20,77; L. A. E. 5;	142 26
Cabotsville, Mon. con.	39 19
Chester, La.	18 26
Chickopee Factory, Cong. so.	56 60
Feeding Hills, Mon. con.	1 25
Lenox, A lady, for China miss.	5 00
Longmeadow, Gent. 40,75; la. 20,25; mon. con. 33,62; young men's wes. miss. so. 17,25;	111 87
Ludlow, Gent. 21; la. 16,49; mon. con. 19,50;	56 99
Middle Granville, Chh.	24 35
Palmer, Chh. 25; gent. and la. 30; fem. Dorcas so. 20;	75 00
Westfield, La. 37,70; Mrs. L. Fowler, dec'd, 25; a friend, for China, 1;	63 70—642 00
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon East, Gent. 23,62; la. 33,30; mon. con. 9,52;	66 44
Bloomfield, Contrib. 54; la. 7;	61 00
Bristol, Gent.	161 00
Burlington, Gent. 13,81; la. 17,94;	31 75
Canton, La.	38 71
Eastbury, Contrib.	19 10
East Hartford, La.	70 52
East Windsor, La. 27,35; Wapping so. gent. 34;	61 35
Enfield, Gent. 44,22; mon. con. 9,92;	54 14
Granby, 1st so. Gent. 21; la. 18,50;	
S. Brook so. gent. 3,36;	42 86
Farmington, Gent. and la. (of which to constitute Rev. NOAH PORTER, Jr. of New Milford an Hon. Mem. 50; and fr. la. to constitute SIDNEY WADSWORTH an Hon. Mem. 100);	177 66
Hartford, 1st so. La. 401,82; N. so. La. 109,88; S. so. La. to constitute Rev. OLIVER ELLSWORTH DAGGETT an Hon. Mem. 58,70; indiv. 40;	610 40
Manchester, La.	56 97
Suffield, Gent. 20,50; la. 38,07;	58 57
Wethersfield, 1st so.	83 36
Windsor, La.	42 59
Rev. L. Strong,	5 00—1,641 42
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
New Ipswich, Mon. con.	46 26
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
(Of which fr. Colebrook, 116,50; Roxbury, 25,18;)	190 65

<i>Merrimack co. N. H. Aux. So. S. Evans, Tr.</i>	
Concord, Chh. (which and prev. dona. constitute Rev. ASA P. TENNEY an Hon. Mem.)	28 50
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
Asso. in N. sub. sch. to ed. a fem. child at Constantinople, 52,50; mon. con. in 1st and united so. 53,76; do. in 3d so. 20,64; do. in Yale college, 19,85; Mrs. Mills, 2d pay. for <i>Eliza Mills</i> in Ceylon, 20; J. Anketell, 2d pay. for <i>Augusta Anketell</i> in do. 20; Mrs. A. Anketell, 1st pay. for <i>Johanna Anketell</i> in do. 20; Mrs. A. Barnes, 10; av. of bead bag, 2; Fairhaven, Chh. and cong. 20,60; Madison, Mon. con. 25,92; Roxbury, A lady, 2; 48 52—267 27	218 75
<i>New York City and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr. (Of which from L. Corning to constitute Rev. HENRY CHASE, Miss MARY WINSLOW CORNING and RICHARD WINSLOW Hon. Mem. 300; a friend, to constitute Rev. GEORGE POTTS an Hon. Mem. 100; a lady of 2d presb. chh. Brooklyn, to constitute Rev. JONATHAN GREENLEAF an Hon. Mem. 50;)	2,201 19
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Dedham, 1st chh. Coll. 46,83; mon. con. 46,58; 93 41	
Dorchester, 2d par. Gent. 269; la. 70,10; juv. asso. 30; 369 10	
Village chh. 123 86	
Franklin, C. Fisher, 3 00	
Medway, E. par. Gent. 32; la. 75; W. par. Gent. 50; la. 30,41; 187 41	
Walpole, Mon. con. 19 06	
Wrentham, 1st chh. Gent. 92,86; mon. con. 22,76; 115 62	
Ded. am't ack. in Oct. 911 46	
<i>Northampton and neigh. towns, Ms. Aux. So.</i>	
J. D. Whitney, Tr. 627 62—383 84	
Amherst, 2d par. Mon. con. 19 75	
<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>	700 00
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Augusta, P. Pond, dec'd, 50; young la. benev. so. 10; 1st cong. chh. and so. 30; 70 00	
Chenango Forks, Mon. con. 53 00	
Clinton, Paris and Marshall, United fem. asso. 50,90; av. of ring, &c. 50 98	
Florence, Mon. con. 2 25	
Lisle, Presb. chh. 12 00	
Richland, Mon. con. 12,25; Rev. R. Robinson, 5; 17 25	
Utica, La. of R. D. chh. 28,62; Mrs. J. C. 2; Mrs. P. T. 1; for Utica fem. sch. Bombay, 31 62	
Whitesboro', Oneida insti. Mon. con. 3 34—220 44	
<i>Piscataqua confer. of chhs. N. H., S. Blake, Tr.</i>	
(Of which for ed. of hea. chil. 6,08;)	65 65
<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Castleton, Cong. so. 45,67; seven indiv. 27,50; 73 17	
Pawlet, Mon. con. 21 00	
Rutland, Mon. con. 52,69; gent. 3,36; 56 05—150 22	
<i>Valley of the Mississippi, Aux. So.</i>	
W. T. Truman, Tr.	
<i>Western Reserve aux. so.</i>	
Portage co. Aurora, 52,87; Cuyahoga Falls, Gent. 30; Franklin, 18,67; Middlebury, 14,90; T. Noble, 10; Ravenna, Mon. con. 10,18; Rootstown, A. K. and I. E. W. 3; Tallmadge, Gent. 45,34; Twinsburg, 15,31; Windham, 17,56; Trumbull co. Bristol, 10; 227 83	
<i>Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.</i>	
Contrib. at ann. meeting, 54 80	
Barnard, Gent. 15,30; la. 7,21; indiv. 1; 23 51	

Bridgewater, Mrs. P. Perkins, 9 00	
North Hartford, Coll. 22 00	
Hartland, Rev. D. Breck, 5 00	
Ludlow, Benev. so. 1 00	
White River, La. 9 22	
Woodstock, W. Miller, 13,50; mon. con. 6,19; 19 69—137 22	
<i>Worcester co. relig. char. so. Ms. H. Mills, Tr.</i>	
Coll. at ann. meeting, 37 00	
East Millbury, 149,35; gent. 65,89; la. 45,42; mon. con. 67,23; 327 89	
Grafton, Mr. Wild's chh. and so. 51,16; la. 15,23; 61 39	
Northbridge, Mon. con. 25 60	
Sutton, Gent. 41,50; la. to constitute Rev. H. A. TRACY an Hon. Mem. 50; mon. con. 121,42; 212 92	
Upton, Gent. 16,05; la. 22,18; 38 23	
Uxbridge, Gent. 16,75; la. 46,87; mon. con. 5; do. Rogerson's vill. 12,37; Mrs. A. H. 2; 82 99	
Ward, Gent. 43,87; la. 25,99; mon. con. 17,19; 87 05	
Westboro', Gent. 63; la. (of which for <i>Elisha Rockwood</i> in Ceylon, 50; for <i>Susan Rockwood</i> , 40; 203; Rev. E. Rockwood, 5; 271 00	
West Millbury, Gent. 55,50; la. 77,75; 133 25	
Whitingsville, Mon. con. to constitute Rev. MICHAEL BURDETT an Hon. Mem. 56 68—1,339 00	

Total from the above sources, \$11,318 05

VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. Fem. miss. so. in 2d presb. cong. 100; mon. con. in do. 9,22; 4th presb. chh. 50; 159 22</i>	
<i>Alexandria, D. C., J. C. Vowell, 20 00</i>	
<i>Amherst, Ms. Mon. con. in collge, 99; Rev. Dr. Humphrey, 50; 149 00</i>	
<i>Andover, Ms. An indiv. by Rev. Dr. C. 10 00</i>	
<i>Avon, Ct. Mrs. Kellogg, for <i>Bela Kellogg</i> in Ceylon, 10 00</i>	
<i>Bedford, Ms. Gent. asso. 21 25</i>	
<i>Bethel, Vt. Mon. con. 10 00</i>	
<i>Boston, Ms. E. and S. 444,45; R. Cobb, 100; a friend, by T. V. 20; Mrs. M. Cleveland, for <i>Charles Cleveland</i> and <i>Mehetabel Cleveland</i> in Ceylon, 40; a lady of Old South chh. 6; av. of jewelry, by Rev. C. Eddy, 4,20; 614 65</i>	
<i>Boxford, 1st par, Ms. La. asso. 21; mon. con. 10,50; 31 50</i>	
<i>Brandon, Vt. Mon. con. 10 00</i>	
<i>Bridgehampton, N. Y. Fem. cent. so. 15 00</i>	
<i>Brighton, Ms. Mon. con. in evang. cong. so. 53 65</i>	
<i>Buckingham, Md. Cong. to constitute Rev. ALEXANDER CAMPBELL an Hon. Mem. 50 00</i>	
<i>Camden, Me. Fem. miss. so. 20 32</i>	
<i>Canandaigua, N. Y. Young la. sew. so. in Ontario fem. sem. 2d pay for fem. sch. in Ceylon, 50 00</i>	
<i>Cape May, N. J. Cong. 8 45</i>	
<i>Custine, Me. La. asso. 35 24</i>	
<i>Charlestown, Ms. Rev. L. I. Hoadley, to constitute Rev. L. S. HOUGH of Chaplin, Ct. an Hon. Mem. 50 00</i>	
<i>Chatham Village, N. J. Sub. sch. for sab. sch. library at Mackinaw, 10 00</i>	
<i>Chester, N. J. Presb. chh. 7 00</i>	
<i>Christiana, Del. Mon. con. in presb. chh. 20 00</i>	
<i>Clarksfield, O. 20 62</i>	
<i>Dansville Village, N. Y. Fem. for. miss. so. 18 25</i>	
<i>Detroit, Mich. P. Davis, 50 00</i>	
<i>East Brewer, Me. Gent and la. (which and prev. dona. constitute Rev. ALFONSO L. WHITMAN an Hon. Mem.) 22 00</i>	
<i>East Windsor, Ct. A friend, 5 00</i>	
<i>Eden, O. 4 25</i>	
<i>Elizabethtown, N. J. Students of Chilton sem. for China, 12 00</i>	
<i>Franconia, N. H. Indiv. 2 00</i>	
<i>Geneva, N. Y., H. Dwight, 500 00</i>	

Georgia, Mrs. S. A. M. Connell,
 Gilbertsville, N. Y. Presb. chh. 34,50; fem.
 miss. so. 12;
 Guildhall, Vt. Fem. miss. asso.
 Hadley, Mrs. W. Porter, 20; a friend, 5;
 Hampton Falls, N. H. Mon. con. 5,90;
 D. S. 2,80;
 Hartford, Ct. A friend, 5; unknown, 20;
 Heniker, N. H. Mon. con.
 Hopewell, N. Y. Mon. con. in presb. chh.
 Hudson, N. Y., A lady,
 Jamaica, Vt. Cong. chh. 7; Rev. J. Parsons,
 10; S. T. R. C. 3;
 Jamaica, N. Y. Mon. con.
 Knoxville, Illi. Mon. con. 10; Mrs. E. Owen, 5;
 Lewis, Indian River, Cold Spring and Laurel,
 N. J. Cong. to constitute Rev. ABRAHAM
 DE WITT an Hon. Mem.
 Lumberland, N. Y. Cong. chh.
 Lunenburg, Vt. A friend,
 Lyme, N. H. Fem. benev. so.
 Manlius, N. Y. Mon. con. in trin. presb. so.
 Mattawan, N. Y. Sab. sch. asso. for Charles
 Bartlett and Harriet Winslow in Ceylon,
 Medfield, Ms. Rev. WALTER H. BIDWELL,
 which constitutes him an Hon. Mem.
 Medina, O. Mon. con.
 Middletown, Ct. SELDEN HUNTINGTON,
 which constitutes him an Hon. Mem.
 Miller's Place, N. Y. Mon. con. 20; Rev. W.
 H. for Nestorians, 2;
 Montgomery, N. Y. Mon. con. and coll.
 Newark, N. Y. Mon. con. 17,86; coll. to con-
 stitute Rev. BENJAMIN BAILEY an Hon.
 Mem. 50;
 Newark, N. J. Gent. asso. in 1st chh.
 New Brunswick, N. J. Presb. so. for China
 miss. (to constitute Mrs. JOSEPH H. JONES
 an Hon. Mem.)
 New Haven, Ct. Rev. Dr. Day, 20; T. D.
 Woolsey, 42;
 New Jersey, A friend, to constitute Rev. JOSEPH
 M. OGDEN of Chatham Village, an
 Hon. Mem.
 New London, Ct. 2d cong. chh. (of which fr.
 THOMAS W. WILLIAMS, 100; Rev. JOSEPH
 HURLBUT, 100; which constitute them
 Hon. Mem.)
 New Orleans, La. A friend,
 New Rowley, Ms. SUSANNAH BAILEY, which
 constitutes her an Hon. Mem. \$100. This
 sum was ackn. in Oct. as a legacy.
 Newton, W. par. Ms. Contrib. 25,32; E. par.
 a friend, 10;
 New York city, C. Butler, 500; T. D. 222,22;
 Norfield, Ct. Rev. J. Noyes,
 Norfolk, Va. A friend,
 Northford, Ct. A friend, for Osage miss. 10;
 mon. con. 16,12; contrib. of indiv. 6;
 Norwalk, O. Mon. con. 20; B. Benson, 5;
 Norwich, Vt. Mon. con. in S. chh.
 Ohio, A friend,
 Onslow, N. S. La. miss. so. for miss. to India,
 Oswego Village, N. Y. Mon. con. in Union
 free chh.
 Paris, N. Y. Cong. chh. to constitute Rev.
 EDWARD COPE an Hon. Mem.
 Peoria, Illi. AARON RUSSELL, which consti-
 tutes him an Hon. Mem.
 Philadelphia, Pa. Miss. so. in presb. chh.
 Arch, above 10th st. (of which for miss. to
 China, 50;) 250; mon. con. in 1st cong.
 chh. 10,50; C. McIntire, 100; J. Corning,
 50; E. Safford, 5; juv. miss. so. of 1st
 presb. chh. 30;
 Pine Plains, N. Y. Miss J. Reynolds,
 Princess Ann, Md.
 Princeton, N. J. Theol. sem. D. G.
 Providence, R. I. Widow Osgood, for fem.
 sch. in Hindostan, 5; for miss. to Rocky
 Mountains, 5;
 Reading, S. par. Ms. R. Parker,
 Rehoboth, Ms. Orleans fem. miss. so.
 Rockland co. N. Y., E. Lord,
 Roxbury, Ms. Mon. con. in Eliot so. 44,90;
 do. in Springfield so. 16,91;
 Salem, Ms. Mon. con. in Howard-st. chh.
 Seconnah, Ga. Coll. in 1st trin. chh.

25 00
 46 50
 4 50
 25 00
 8 00
 25 00
 25 00
 11 55
 1 00
 20 00
 15 52
 15 00
 50 32
 2 00
 3 00
 20 00
 136 16
 24 00
 50 00
 10 00
 100 00
 22 00
 13 00
 67 86
 75 00
 400 00
 62 00
 50 00
 415 31
 50 00
 35 32
 722 22
 5 00
 2 50
 32 12
 25 00
 18 14
 7 70
 12 00
 6 75
 54 00
 100 00
 445 50
 10 00
 11 18
 5 00
 10 00
 10 00
 15 00
 500 00
 61 11
 32 00
 88 78

Sheepscot, Me. Mon. con.
 Snow Hill, Md. Indiv.
 Somers, Ct. A widow's mite,
 Southbridge, Ms. A friend,
 Springfield, Vt. La. asso.
 Stamford, Ct. Mrs. A. S. Gay,
 St. Georges, Del.
 St. Johnsbury, Vt. Mon. con. in 2d cong. so.
 50,46; L. Clark, 10;
 Troy, N. Y. Col'd people, 20; a bereaved
 mother, Ann's dollar, 1;
 Ulysses, N. Y. Mon. con. in 1st presb. chh.
 Uxbridge, Ms. Chh.
 Vernon Dist. N. J. Mon. con.
 Wakeman, O.
 Ware, Ms. Fanny Woolworth, dec'd,
 Waterford, N. Y. Presb. chh.
 Westboro', Ms. Mon. con.
 Whately, Ms. J. Smith,
 Wilmington, Del. Mrs. A. M. Jones,
 Unknown, A friend, for wes. miss.

34 00
 5 10
 1 00
 10 00
 18 00
 3 00
 25 82
 60 46
 21 00
 57 95
 100 00
 18 00
 20 00
 5 00
 37 00
 18 88
 2 25
 10 00
 5 00

LEGACIES.

Bath, N. Y. Patience Hornell, av. of land, 250 00
 Francetown, N. H. James Smith, by P. V.
 Cappuck, Ex'r, 13 57

Amount of donations and legacies acknowledged in
 the preceding lists, \$18,014 52. Total of donations
 and legacies from August 1st, to Oct. 8th,
 \$30,516 92.

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. Two boxes, fr. 1st presb. chh.
 for Sandw. Isl. miss.
 August, N. Y., A barrel, fr. ladies, for Mr.
 Hall, Stockbridge, 29 09
 Bridgeport, Ct. A box, fr. friends, for Mr.
 Armstrong, Sandw. Isl.
 Chenango Forks, N. Y., A box, fr. fem. Dor-
 cas so. of Triangle,
 Cortlandville, N. Y., A box, for Mr. Lyons,
 Sandw. Isl.
 East Groton, Ct. A box,
 Exeter, N. Y., A box,
 Hartwick, N. Y., A box.
 Lempster, N. H., A box, fr. fem. mutual im-
 prove. so. for Dwight,
 Lyme, N. H., A box, fr. fem. benev. so.
 New Marlboro', Ms. A box, fr. la. sew. so.
 for Dr. Butler,
 Norfolk, Ct. Clothing, for do.
 North Adams, N. Y., A box, fr. fem. benev. so.
 Northampton, Ms. (via) A barrel.
 Peterboro', N. Y., A box, fr. fem. sew. so. for
 Mr. Stevens, Lake Harriet,
 Philadelphia, Pa. A box of books, fr. miss.
 asso. in Mr. Boardman's chh. for Jerusalem,
 Phillipston, Ms. A box, for Mr. Powers,
 Broosa.
 Russia, N. Y., A box, fr. fem. miss. so. for
 Mr. Williams, Bethabara.
 Vernon, Ct. A box, fr. fem. benev. so. for
 Sandw. Isl. miss.
 Waterville, N. Y., A box, fr. la. of presb. chh.
 and cong. for Mackinaw,
 Unknown, A box, for Dr. Judd, Sandw. Isl.;
 a box, for Mr. Webster, Bombay; a box,
 via New York.

The following articles are respectfully solicited from
 Manufacturers and others.

Printing paper, to be used in publishing portions of
 the Scriptures, school-books, tracts, etc. at Bombay,
 and at the Sandwich Islands.

Writing paper, writing books, blank books, quills,
 slates, etc. for all the missions and mission schools,
 especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of
 both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.